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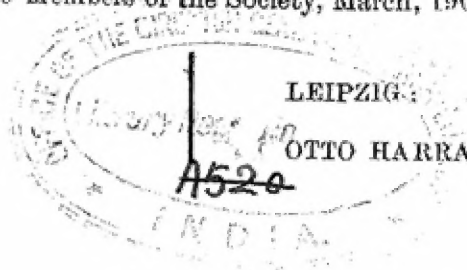
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Note sur le régime légal de la Cochinchine.

La Siam Society ne reste jamais indifférente devant les efforts accomplis par les hommes de bonne volonté pour apporter un enseignement à l'œuvre générale qu'elle a entreprise pour coordonner et synthétiser les documents qui ont trait aux choses de la Péninsule indo-chinoise.

Sous le bénéfice de cet encouragement, je me permets de soumettre aujourd'hui à la savante société quelques notes sur le régime légal de la Cochinchine.

Mon but est de résumer, dans un bref aperçu, le chemin parcouru depuis l'époque où la France s'installait, d'abord à Saigon, puis dans les provinces de Mytho-Vinhlong, jusqu'à nos jours, où, la politique de conquête ayant pris fin depuis longtemps, la France a conduit la Cochinchine à un degré de richesse que ses habitants n'eussent point oser rêver, il y a un demi siècle, et cela à travers une administration empreinte de douceur et d'un désir loyal d'améliorer non point seulement matériellement, mais encore intellectuellement et moralement, le sort d'un peuple que la destinée avait placé sous notre pouvoir et notre tutelle.

C'est une politique d'assimilation qui avait succédé à la période troublée de la conquête proprement dite et de la pacification de pays. Jusqu'en 1881 la Cochinchine resta gouvernée par des amiraux et administrée par des hommes qui, presque tous, ont laissé un souvenir toujours vivant: officiers des différents corps de la marine et de l'infanterie de marine, fonctionnaires civils émanant des grandes administrations de la métropole. On peut dire que tous sans exception, ceux qui avaient porté le fer et le feu dans le pays comme ceux venus des administrations civiles de France, se sont

montrés également actifs et zélés dans l'accomplissement de leur devoir. La Cochinchine leur doit, à travers les deuils inévitables des heures de lutte, ses premiers espoirs en un avenir souriant.

Mais il faut reconnaître que tous ont participé de la grande erreur qui a risqué de compromettre le magnifique essor colonial de la France au XIX^e siècle, erreur dont elle revient à peine depuis peu d'années, les yeux enfin désillés par l'expérience. Le devoir professionnel, sous son acception la plus haute, apparaissait, en effet, à tous ces pionniers, comme une vocation vers une *politique d'assimilation*.

Conquérir moralement un peuple après lui avoir infligé le poids du glaive, semblait en effet, à ces générations imbuës des splendides idées de la Révolution Française, une seconde conquête, plus noble que la première, destinée à porter plus de fruits, une récompense plus pure, et préparer à l'humanité un avenir meilleur.

L'expérience des choses et des hommes a montré que cette conception fraternelle de la Colonisation ne pouvait vaincre les oppositions de mentalité, les résistances latentes puisées, non point dans un sentiment patriotique à peu près absent, mais dans des sources plus antiques et plus intimes, dans la religion, dans l'organisation de la société, et de la famille, dans ces façons variées et divergentes de sentir et de penser, qui font que, même entre hommes de commune nationalité, mais d'origines ethniques différentes, il existe, en dépit d'un fond commun d'idées, tant d'oppositions, et qu'une acquisition complète de la nationalité reste une œuvre presque impossible que les siècles seuls, et non l'administration des états, peuvent quelquefois, pas toujours, réaliser.

Les transformations dont souffre, ou bénéficie, dans ce seul dernier siècle, la carte géographique et politique de certaines nations, comme la France, l'Allemagne, le Danemark, l'Italie, l'Autriche, ne sont elles pas autant d'exemples du peu de progrès qu'ont peut attendre d'une politique d'assimilation, et la race ne persiste-t-elle pas à se révéler, différente et même hostile à la nationalité nouvellement acquise ou imposée ?

Dans les pays de colonisation surtout, il a fallu, en définitive, s'avouer qu'aucune méthode d'assimilation ne permettait de creuser le substratum moral de la race au point d'en atteindre les racines profondes, en disperser les débris et les empêcher d'apparaître de nouveau et de revivre.

La France ne pouvait pas toujours se donner l'apparence de vouloir faire le bonheur des peuples malgré eux: sa véritable orientation coloniale est désormais dans une *politique d'association* qui laissera à ces peuples la faculté de n'emprunter à notre civilisation que les progrès qu'ils auront compris et appréciés à leur point de vue.

Mais il est temps de clore ce préambule et d'en venir à l'objet même de cette note.

En arrivant en Cochinchine les premiers gouverneurs français y ont trouvé un Code promulgué par le roi Gia Long le 12^e j. du 6^e mois de la 11^e année de son règne (1812). Il remplaçait un code plus ancien, très analogue au code chinois et, dans sa préface, le roi Gia-Long s'exprimait ainsi :

“Ouvrant et examinant les livres des peines des anciennes
“dynasties, nous avons vu que, dans notre Viêt-Nam, chacune des dyna-
“sties des Hy, des Trân, des Lê, a établi à son avènement, une consti-
“tution particulière pour son gouvernement et que l'ensemble des
“institutions fut complet dans les lois de Hồng-Dîu¹; dans la cour
“du Nord² les livres des lois et ordonnances données à l'avènement
“de chacune des dynasties des Hán, des Du'ông, des Tông et des
“Minh ont été revus et corrigés par chaque dynastie et complétés
“par la grande dynastie des Thanh. Nous avons été conduits à
“ordonner à de hauts fonctionnaires de notre cour de prendre pour base
“les ordonnances et les statuts des anciennes dynasties, d'examiner
“les lois de Hồng-Dîu et de la dynastie chinoise des Thanh, de
“prendre ou de rejeter, de peser, d'ajuster et, spécialement, de se
“borner à un assemblage codifié et mis dans un ordre convenable.”

(1) 5^e Empereur des Lê (1416-1498).

(2) Bắc-Kinh ou Pékin.

“ Nous avons, personnellement, fait les dernières éliminations, et corrections, et promulguons ce travail dans l'Empire, afin que chacun connaisse ce code général des défenses et des prohibitions et qu'il soit visible comme la lumière du soleil et de la lune, dont la lueur n'est jamais obscurcie, et que ses dispositions, prohibitions et pénalités soient frappantes comme la lumière de la foudre qui ne peut jamais être impunément bravée.”

Il est aisé de saisir l'idée directrice de ce code général de l'Annam : c'est, avant tout, un *code pénal*. Chaque article, en effet, renferme une sanction pénale. Avant d'aller plus loin dans son examen, il convient de se rendre un compte net de l'esprit politique qui a présidé à la révision de cette œuvre séculaire : c'est que la vie civile des justiciables de ce code s'accomplit au milieu de rites familiaux. En s'y soumettant respectueusement, on obéit aux ordres du ciel et des ancêtres, en les négligeant on trouble la bonne harmonie des êtres vivants et on oublie les devoirs envers les ancêtres et le ciel. On doit être puni.

Cette subordination à la règle incombe au souverain et aux magistrats comme aux simples justiciables.

En effet, le souverain est le mandataire du ciel ; il accomplit ses ordres et ne peut lui-même les transgresser.

Jugé suprême du peuple et souverain spirituel, il offre seul, au nom du peuple, des sacrifices au *Maître absolu des choses et des âmes*, et, s'il se nomme *Fils du Ciel*, c'est par esprit d'humilité et comme signe d'obéissance aux règles qui président à l'organisation de l'Etat et de la famille.

Confucius a donné corps à ces règles du mandat divin que le chef de l'Etat ne saurait impunément enfreindre.

“ Le mandat du ciel (l'Empire) n'est pas facile à conserver, et on ne peut espérer être toujours favorisé du ciel. Si les rois l'ont perdu, c'est parce qu'ils n'ont pas suivi avec respect les règles laissées par les anciens et le principe lumineux de la raison (Chu-King Chapitre Kian Chi).”

Ce qui précède a, sans doute, été écrit pour les souverains de la Chine, mais s'applique aussi aux souverains de l'Annam et l'origine de ce rôle religieux du chef de l'Etat remonte aux Iers. Empereurs de la Chine, 3000 ans environ avant J. C.

Les mandarins, dans leur ressort, ont le même rôle. Ils ne sauraient se dire fils du ciel, cette qualité revenant au souverain ; mais ils sont ce que nous appellerons des mandataires substitués et doivent comprendre leur mission comme l'Empereur lui-même doit comprendre la sienne, c'est à dire se montrer observateurs scrupuleux de la loi.

Et cette obligation est sanctionnée par une règle absolue : le juge se borne à reconnaître la nature de l'infraction commise à la loi et à appliquer la peine prévue sans pouvoir la faire varier.

Nous sommes loin de la notion moderne du magistrat qui se réfère à la loi simplement comme à un principe directeur et qui conserve la liberté de choisir, dans les nombreux degrés de l'échelle des peines, celle qui lui paraît convenir à chaque cas.

Dans cette société chinoise et annamite au cadre rigide, le magistrat était entièrement responsable de son jugement : il était sévèrement puni quand il appliquait mal la loi, et quand il jugeait généralement mal, il était encore puni.

C'était là, peut-être, une des meilleures choses de l'ancien Annam et que nous aurions dû conserver.

Les devoirs du souverain et des mandarins ainsi tracés, voyons comment est conçu et divisé le code qu'ils étaient chargés d'appliquer.

Le code de Gia-Long comprend 6 grandes divisions, dont chacune correspond aux attributions des 6 grands ministères d'Etat : ce sont :

les lois administratives
les lois civiles

les lois rituelles
les lois militaires
les lois criminelles
les lois sur les travaux

Chaque article de loi se divise, à son tour, en 3 parties distinctes.

- 1° la loi originale
- 2° le commentaire officiel
- 3° les lois ou décrets complémentaires réglant et éclairant, généralement, des cas spéciaux.

Le commentaire officiel et les textes législatifs complémentaires rendaient moins ardu le problème de juger. Ils multipliaient les points de repère auxquels pouvaient se référer les mandarins pour solutionner les cas qui leur étaient soumis.

COMPÉTENCE, UNITÉ DE POUVOIRS.

Une conséquence du caractère pénal commun aux 6 grandes catégories de lois c'est que leur application, nécessaire à l'ordre public dans l'Etat, ne laissait pas apparaître la nécessité de la séparation des pouvoirs administratif et judiciaire.

Le même mandarin, se saisissant d'office ou bien par voie de dénonciation ou de plainte, d'une infraction à la loi, constatait la faute et la punissait. C'est là une manifestation de la souveraineté qui a sa source dans la notion antique du souverain "père et mère de son peuple," appliquant une loi qui, pour être celle de centaines de millions de sujets, n'est pas moins fondée tout entière sur le statut patriarcal. A ce titre, elle échappe entièrement aux justes critiques que la comparaison avec d'autres organisations souveraines pourrait soulever.

INSTANCES.

Laissant le cas où le mandarin pouvait se saisir d'office par la connaissance personnelle de certaines infractions à la loi, envisageons le cas, plus général, d'une plainte ou réclamation portée à son tribunal.

La demande étant toujours fondée sur une violation d'un droit et sur le préjudice matériel ou moral qui en était résulté, la preuve, conformément au droit naturel, en incombait au demandeur. Mais, pour éviter l'abus des procès et le trouble qu'il cause, le demandeur débouté était condamné à une peine.

L'instance devait être instruite et solutionnée par un jugement dans un laps de temps très court : le Décret 1, faisant suite à l'art. 65 du code, s'exprime ainsi :

“ Pour les affaires des tribunaux de la capitale et des provinces, le délai sera de 5 jours pour les petites affaires. Toutes, également, devront être complètement terminées dans ces délais. Si l'affaire est relative à des faits qui se sont passés hors du lieu de la résidence du tribunal et dans son ressort, qu'il y ait lieu de prendre des informations et de consulter, ou s'il s'agit de visiter sur place des rizières et des terres, on ne s'en tiendra pas aux délais ordinaires.”

Le Décret 1 à la suite de l'art 370 s'exprime ainsi sur ce même sujet :

“ Tout tribunal de la capitale chargé de juger une affaire doit terminer le jugement dans le délai d'un mois ; si des témoins cités dans les pièces sont ailleurs, le délai courra du jour où ils sont arrivés. Lorsque les tribunaux de la capitale ou de l'intérieur échangent des dépêches ou sujet d'enquêtes, le délai court à compter du jour de la réception des dépêches. Après trois dépêches restées sans réponse, un rapport doit être adressé au gouvernement.”

On voit par ces deux textes que l'État avait le souci permanent d'abréger la durée des procès tout en tenant compte des délais des distances, et il n'est pas téméraire de penser que le fondement de ces règles complémentaires des textes primitifs résidait dans une crainte de voir, grâce à l'inertie des juges, fomenter des faux témoignages, des faux titres, corrompre les juges et peupler inutilement les prisons de gens peut-être innocents.

Nous n'avons pas su voir dans ces textes le fruit de l'expérience du législateur local et nous n'avons rien conservé de cette limitation du temps des instructions. S'il est vrai que la justice gagne à être rendue avec une sage lenteur, il faut avouer que *lenteur* ne veut point dire *torpeur* et que la liberté dont abusent maints juges d'instruction crée, trop souvent, des situations voisines de l'iniquité. A cet égard, et à d'autres, nous agirions sagement en restaurant la règle ancienne, et nous devons nous féliciter de voir, tout récemment, un décret du 18 Décembre 1906 rendre applicable aux justiciables de l'Indo-chine, sans distinction de nationalités, partie d'une loi métropolitaine du 9 Décembre 1897, donnant plus de garanties aux prévenus, en leur offrant un défenseur d'office et son concours durant l'information.

Avant d'abandonner ce sujet, il est intéressant de relever, dans 3 décrets cités par notre savant ami Alfred Schreiner [Institutions annamites en Basse-Cochinchine avant la conquête française T. III. p. 140 et 3.—Alfred Schreiner—Saigon, Claude et Cie. 1902] la raison principale qui, aux yeux du Législateur, commandait une prompt solution des procès : "c'est que les affaires qui traînent en justice amènent fatalement" de grandes calamités pour l'agriculture.

1° Un décret de Minh-Mang (6e année) prescrivant aux tribunaux de terminer les affaires criminelles pendantes, dont la durée trop longue était présumée avoir attiré des calamités sur l'agriculture.

2° Un décret de Minh-Mang (19e année) rendu sur les représentations de hauts dignitaires affirmant que les calamités qui frappaient alors le peuple annamite provenaient de l'injustice des hommes, du fait de garder longtemps en prison préventive des innocents.

Ce décret ordonne aux tribunaux de faire diligence pour juger les causes pendantes et apaiser le courroux céleste.

3° Le décret VI qui fait suite à l'art. 376 du code.

" Si parmi les jugements en révision à la capitale, il s'en trouve de relatifs à des coupables qui doivent être exécutés et que

“ dans le même temps, à cause d’une sécheresse intempestive, il y
 “ avait lieu de suspendre l’exécution des sentences capitales, le
 “ ministre des peines retirera les dossiers de ces jugements et
 “ ajournera provisoirement leur présentation au souverain ; il attendra
 “ que le bienfait de la pluie soit revenu en quantité convenable et,
 “ selon le cas, il demandera de nouveau la sanction du souverain.”

Les superstitions ont fait tant de mal à la pauvre humanité que, dans ce cas, on n’en saurait sourire et on se sent plutôt ému de les voir ainsi bienfaisantes.

PEINES.

Nous n’en parlerons point à votre savante société. Messieurs, Vous êtes trop au courant de la vie asiatique pour ignorer qu’elles étaient, trop souvent, marquées d’une cruauté inutile et d’une rudesse, qui nous les fait paraître odieuses.

RÉGIME
NOUVEAU.

Si quelquefois le conquérant y eût secours en Cochinchine, ce fût dans l’intérêt supérieur de la pacification et du rétablissement de la sécurité générale. A son honneur, on peut affirmer qu’il n’y eut jamais recours envers les prisonniers de guerre, mais contre les pirates et les brigands seulement.

On peut dire que c’est par leur suppression que la conquête morale de la Cochinchine a commencé, et elles n’ont plus reparu que dans des temps insurrectionnels. (Pacification du Binh Thuan).

PROPRIÉTÉ.

Le code annamite laissait prévaloir la notion de la propriété éminente du sol par l’Etat ; mais les droits de l’occupant étaient entourés de telles garanties que sa situation équivalait à la propriété quiritaire. Toutefois l’absence ou l’abandon des cultures pendant plusieurs années permettait à l’administration communale de mettre la main sur les biens des particuliers et, sinon de les vendre, du moins de les louer.

La propriété s’acquerrait par les modes du droit commun ; vente, succession, donation, et par la modalité administrative de la concession ; mais non par prescription.

Une réglementation particulière existait en faveur des militaires et, aux confins de l'Empire d'Annam, ils formaient des colonies agricoles importantes sur les terrains qui leur étaient nominativement attribués et qu'ils pouvaient transmettre à leurs héritiers.

Sauf les colonies militaires, nous avons conservé les mêmes modes d'acquisition de la propriété

En ce qui concerne les donations nous avons également maintenu, dans l'intérêt supérieur de la cohésion de la famille annamite, leur caractère révocable, qu'elles aient été constituées par acte de donation proprement dite, ou de partage, ou de cession gratuite.

Elles ne deviennent irrévocables qu'au décès du donateur.

Si le cadre de cette note le comportait nous pourrions tenter une étude historique de l'organisation judiciaire en Cochiuchine : mais elle nous entraînerait trop loin et nous nous bornerons à indiquer que, jusqu'ici, le résultat obtenu est peu remarquable, au point que le procureur général actuel chef du service judiciaire, l'honorable M. Dubréuil, a pu dire que "la justice était à peine installée dans le vaste ressort de la Cour d'Appel de l'Indo-Chine." Il faut néanmoins rendre hommage aux efforts, souvent individuels, qui ont été fait pour adapter notre justice française au milieu annamite, parce que sincères, bien que pas toujours couronnés de succès.

Philastre, officier de marine, un des premiers administrateurs de la Cochinchine, et traducteur du Code de Gia Long écrivait ceci :

"On ne saurait trop répéter que lorsqu'une réforme de la législation pourra avoir lieu, elle devra être dirigée bien plus en tenant compte des conditions particulières au pays, à la population, à ses idées et même à ses préjugés, qu'en vue de faire prévaloir un système judiciaire et une législation étrangers, is perfectionnés qu'ils puissent être. (Philastre—Code Annamite "T. II p. 616)."

Cette prévision prudente des difficultés et des dangers inhérents à un changement a toujours préoccupé les amiraux gouverneurs jusqu'en 1880, et c'est avec un soin perpétuel de respecter non-seulement le statut personnel, mais même les usages locaux qu'ils faisaient rendre la justice par les administrateurs. Bien que dans les provinces importantes il y eut un administrateur en sous-ordre délégué à la justice et qui la rendait presque toujours assisté d'assesseurs indigènes (V. lère organisation de la ville de Cholon) l'unité des pouvoirs restait intacte comme sous le gouvernement annamite. A l'arrivée du 1^{er} gouverneur civil, M. Le Myre de Villers, des libertés publiques furent données à la Colonie, un conseil colonial, composé de membres élus français et annamites et de membres délégués du Conseil privé, fut organisé.

Les pouvoirs administratif et judiciaire furent séparés. Des magistrats de carrière, venus quelquefois de la Métropole, mais presque tous d'autres colonies, vinrent siéger dans les tribunaux : nos codes métropolitains furent promulgués : dès 1883 un précis de législation à l'usage des Annamites vint tracer des règles pour la constitution de l'état civil et l'ouverture de registres où les mariages, les naissances et les décès devaient être inscrits.

ETAT CIVIL.

Sous l'empire de la loi annamite, aucun acte formalisé n'était prescrit pour faire preuve des mariages, naissances et décès. Dans quelques familles riches, un livre de raison était tenu où ces grands événements étaient relatés, mais c'était l'exception. Pour ce qui est des mariages, toutefois, la coutume existait jusque chez le peuple de rédiger un acte sur papier rouge indiquant les noms des conjoints, de leurs auteurs, de l'entremetteur du mariage, la date des cérémonies. Dans l'organisation actuelle, pour rendre plus facile la tâche des notables de villages chargés de dresser les actes de l'état civil, des registres en contenant les formules imprimées leur furent remis. Ces registres sont dressés en double et renouvelés tous les ans. Un exemplaire demeure à la maison commune du village : l'autre est déposé au greffe du tribunal du ressort où, dès son arrivée, il est vérifié par le Procureur de la République qui s'assure qu'il a été tenu régulièrement, que les actes sont corrects et dresse un procès-verbal de la vérification.

Je m'empresse de dire que, dans le système légal actuel, si l'acte de mariage forme la preuve, et l'unique preuve, des mariages (sauf le cas où les registres ont été perdus ou détruits ou n'ont pas été tenus), le mariage lui-même est resté une cérémonie religieuse comme autrefois, empruntant sa force de l'observation des rites du Culte des ancêtres et l'acte n'est reçu au bureau de l'état civil que sur la déclaration ultérieure des parties, de leurs parents et de l'entremetteur (déclaration dans les huit jours).

ETAT DE FAMILLE.

Nonobstant la transformation économique du pays, la facilité des communications, qui amène la diffusion des membres d'une même famille, l'ancienne constitution patriarcale existe toujours.

Le père a toute autorité sur ses enfants qui ne sont sui juris que lorsqu'ils ont pu se créer un établissement particulier et distinct. Leurs acquêts forment alors un sorte de pécule qui est leur bien propre.

En ce qui concerne l'établissement par mariage, il n'est rendu possible que par le consentement des parents et leur concours aux rites du mariage. Vous savez, en effet, messieurs, que la consultation des ancêtres en forme un des rites essentiels et seul le Chef de la famille peut se mettre en communication avec leurs mânes.

Poussant cette règle à ses extrêmes limites, on peut, sans tomber dans l'absurde, conclure que, dans le cas d'absence du Chef de famille, aucun mariage ne peut être régulièrement célébré, et que les conjoints devront consentir à vivre dans une sorte de concubinat.

Cet état, d'ailleurs, n'a rien d'offensant pour l'ordre social et familial, car les enfants qui en naissent sont légitimes; comme ayant la possession d'état d'enfants légitimes; mais, eu égard à la femme, cet état ne pourra jamais être envisagé juridiquement comme pouvant se métamorphoser en possession d'état d'épouse légitime de 1^{er} ni même de 2^e rang.

ENFANTS.

En avançant que tous les enfants d'un père annamite sont légitimes, nous risquerions de franchir la limite réelle qui existe cependant entre les enfants légitimes ou ayant la possession d'état d'enfant légitime et les bâtards.

La vie des Annamites de la Basse-Cochinchine, plus primitive et plus chaste que celle des Chinois, connaît peu les liaisons extra-conjugales. La facilité des mariages de tous rangs, d'autre part, ne laisse à peu près aucune place à la femme qui sera aimée en dehors des limites très-larges de la famille; les vrais bâtards sont donc rares. Cependant s'il en existe, il faut qu'ils soient traités d'une façon décente. Ils ont droit à des aliments et, à la mort du père de famille, ils peuvent prétendre à une demi-part d'enfant légitime.

Cours et tribunaux ont rarement à s'occuper des bâtards. Un sentiment très vif de la respectabilité de la famille commande de régler leur sort par des dons entre vifs, un établissement convenable: il est rare qu'on les voie figurer sur un acte de partage ou dans le testament du père de famille.

STATUT PERSONNEL DES ANNAMITES ET DES ASIATIQUES
EN GÉNÉRAL

Les Annamites régis par le Code de Gia Long au moment de l'arrivée des Français en Cochinchine formant la majorité de la population, il fut décidé que leur statut personnel serait respecté, mais le Gouvernement Français semble avoir été moins bien inspiré en plaçant les Chinois, les Cambodgiens, les Malais habitant la Cochinchine, sous le régime de la loi annamite par décret du Chef du pouvoir exécutif du 23 Août 1871.

Ce texte, très bref, ne ménage pas suffisamment le statut personnel de nos sujets, souvent très dissemblables de race. Nous estimons que dans le pays où se pressent sous le même pavillon des hommes d'origines différentes, il importe à l'ordre public dans le pays comme à l'ordre public international que le statut personnel de

chacun reste sauf, mais qu'il soit cependant ménagé une voie légale pour ceux qui veulent y renoncer et se soumettre à toutes les lois de la nation, même celles qui régissent l'état de la famille. C'est ce que la France a fait dans ses établissements de l'Inde. Pour la Cochinchine, un décret de 1881 admit, enfin, les Annamites à la naturalisation ; et le bienfait de la naturalisation s'étend à l'épouse et aux enfants mineurs ; mais cette naturalisation, qui, bien entendu, implique le renoncement au statut personnel, n'ayant été accordée jus-qu'à présent qu'aux Annamites et aux Chinois ayant rendu de grands services à la Colonie, il en résulte que la masse asiatique reste, malgré tout, soumise à la loi annamite, qu'il s'agisse de familles Malaises, Cambodgiennes, ou Chinoises. Une bonne administration de la Justice comporterait, à notre avis, une législation qui, en plaçant tous les sujets de la même nation sous le régime uniforme des mêmes lois en ce qui concerne la police, la sûreté générale, le commerce, la transmission des biens à titre onéreux, laisserait néanmoins subsister, en les fortifiant d'une législation particulière à chacun d'eux, les statuts personnels des différents groupes ethniques soumis à la même domination. Nous estimons, en effet, que le maintien du statut personnel assure la cohésion de la famille, et que, chez tous les peuples d'Extrême-Orient, la cohésion de la famille est une des bases la plus solides de l'ordre social et de la prospérité générale.

En ce qui concerne spécialement la Cochinchine, on peut regretter que l'influence du Code Napoléon ait introduit dans la jurisprudence des ferments de dissociation en facilitant outre mesure le morcellement des héritages et la dispersion des parents.

DE LA PROPRIÉTÉ.

Dans un pays comme la Cochinchine, où de grandes étendues de terrains sont encore incultes, on peut placer, en tête des modes d'acquisition de la propriété, la Concession administrative.

Le terrain demandé doit d'abord être arpenté, le plan levé par les soins d'un géomètre du service du cadastre, un affichage de 3 mois dans les maisons communes des villages sur le territoire desquels le terrain demandé est situé informe les intéressés de la demande de l'impétrant.

Ce laps de temps écoulé, les autorités du village et du canton font un rapport au chef de la province qui transmet tout le dossier au Lieutenant-Gouverneur avec son avis motivé.

Le Chef de la Colonie soumet le tout au Conseil Colonial en session ordinaire avec son propre avis : Le Conseil Colonial accueille ou rejette.

Dans le premier cas, le gouverneur général de l'Indo-Chine prend un arrêté portant délivrance de la concession.

Les obligations du concessionnaire sont les suivantes :

Il doit mettre la totalité du terrain en bon état de culture dans le délai de 5 ans, et payer l'impôt à partir de la 5ème année.

Il ne peut ni vendre ni hypothéquer avant que le titre définitif de concession ne lui ait été délivré sur l'avis d'une commission qui vient s'assurer que le terrain est complètement mis en valeur.

ACHAT.

L'Annamite peut choisir deux modes : 1° *l'acte notarié* (en Cochinchine, il y a deux notaires à Saigon, et, dans l'intérieur, les greffiers des tribunaux font office de notaires) qui est l'acte authentique dans la forme du droit français métropolitain ; 2° *l'acte public* reçu par les notables du village de la situation du bien vendu.

Cet acte est dressé en autant d'originaux que de parties, plus un original pour les archives du village, sur papier au timbre de dimension, et soumis à l'Enregistrement et à la mention sur les registres terriers. Il est à remarquer que les actes d'achat de buffles, de bœufs et de barques sont soumis aux mêmes formalités.

Une jurisprudence trop simpliste a assimilé les actes publics reçus par les notables du village aux actes notariés quant à leur force probante. Ils sont crus jusqu'à inscription de faux.

Nous ne pouvons que regretter cette façon de voir qui entraîne à de grands désordres.

Les notaires et greffiers-notaires sont des personnages présentant des garanties de moralité, et de savoir des plus sérieuses : ils fournissent, en outre, un cautionnement et ne sont nommés qu'après des examens et enquêtes plutôt sévères.

Les notables instrumentaires du village sont, trop souvent, trois insolvables qui, n'ayant aucun patrimoine à administrer, sont choisis par leurs congénères pour veiller aux affaires communales. L'expérience est là pour révéler leurs énormes malversations. Ils sont trop souvent ignorants et prévaricateurs : leurs actes sont cependant crûs jusqu'à inscription de faux comme ceux du plus respectable des notaires.

C'est là une organisation dont la Cochinchine n'a pas lieu de se féliciter.

L'annamite est-il libre de vendre ses biens ? La jurisprudence actuelle dit : oui ; la tradition séculaire répond : non. Le patrimoine géré par le chef de famille semble un bien commun à tous les membres de la famille. Il y a cependant des circonstances, que le législateur ne pouvait ignorer, qui commandent l'aliénation, par exemple, quand il s'agit de payer des dettes. Mais répugnant à cette solution, l'Annamite vendait le plus souvent à réméré et par un contrat pignoratif (prohibé en droit français) restait dans son ancien domaine comme fermier de l'acquéreur.

Ce contrat est encore de nos jours de pratique courante.

Il se comprend d'autant mieux que le prêt par hypothèque n'existant pas en droit annamite, le besoin de se procurer des fonds nécessaires pour satisfaire à des engagements ne laisse, pratiquement, à l'Annamite endetté que la voie du réméré avec rélocation immédiate.

Cependant, si le prêt par hypothèque n'est pas organisé par la loi annamite, les Annamites désireux d'emprunter par cette voie, auraient la faculté de le faire en contractant dans la forme authentique française, car aucun texte ne le leur interdit.

DONATION ENTRE VIFS ET TESTAMENTS.

Le père de famille peut, même sans le concours de sa femme, (bien que, dans la pratique, ce concours se produise dans toutes les espèces,) donner à ses enfants, et non-seulement à ses enfants légitimes, mais encore à ses enfants adoptifs, faculté qui n'entame pas le principe d'inaliénabilité des biens familiaux.

Car 1° ces donations sont toujours révocables par le donateur.

2° Les enfants adoptifs, contrairement au droit de la métropole, entrent dans la famille de l'adoptant dont ils prennent le hô.

Les donations sont nécessairement des actes solennels auxquels prennent part tous les membres de la famille pour les ratifier, et les 3 notables instrumentaires du village.

Les testaments sont également des actes solennels : mais l'Annamite peut choisir entre plusieurs formes : le testament public reçu par les 3 notables instrumentaires, le testament privé dicté en présence de toute la famille : l'un et l'autre sont signés des testateurs et des assistants.

Nous pensons, cependant, qu'aucune disposition légale ne justifie la jurisprudence qui déclare sans valeur les testaments olographes ou mystiques, que le dépôt soit fait, pour ces derniers, chez un notaire ou entre les mains des notables du village.

Nous devons clôturer ici cette courte étude. Nous le ferons sur une observation comparative avec l'organisation du Siam aux mêmes points de vue. Dans l'Indo-Chine française comme au Siam, les progrès économiques sont immenses : la vie sociale s'éveille, s'affirme, se complique. Elle a besoin de lois dont l'esprit soit en rapport étroit avec celui des populations qui les réclament. Les quelles choisir et promulguer ? Grave problème et grande besogne. Bien des choses, en effet, doivent être maintenues des anciennes coutumes ; mais il faut savoir créer un Code qui soit en même temps un monument logiquement et solidement construit pour être durable, et assez souple pour n'avoir point besoin d'être souvent

remanié. Nous pensons qu'en Cochinchine, 25 ans de jurisprudences contradictoires parce que, trop souvent, personnelles, ne font que rendre plus ardue la tâche des législateurs futurs.

Peut-être l'exemple de la Cochinchine permettrait-il d'éviter plus tard le même reproche à la Dika Court du Siam, en hâtant le moment où cette Cour Suprême aura des Codes écrits à faire respecter et non des usages à enregistrer.

F. PECH,

Avocat.

Some Siamese Ghost-lore and Demonology.

By A. J. IRWIN.

In all countries and at all times there seems to have existed some belief in spirits or ghosts, and Siam is not an exception to the general rule. There is no doubt that among most classes of people in this country beliefs are held in the existence of spirits good and bad, both of this world, and, to a much more limited extent, of other worlds. These spirits are referred to by the general term "pi" (ผี) to which is added the name of any particular spirit alluded to, as "pi ruen," "pi pa." The subject is one that is of interest to many, partly from the wish to learn the ideas regarding such matters of those amongst whom we live, and partly from the desire to obtain data for comparing their beliefs with those existing in other countries with which we are acquainted. The subject of spirits—the belief in them, and the worship of them—is however a very wide one, and no claim is made to touch on more than the verge of it in this paper.

There is a good deal of difficulty in collecting information about such matters. Persons holding certain beliefs may not wish to speak of them, especially if they think that the particular "pi" under discussion is anywhere in the neighbourhood. Again two or more persons may each in describing the same "pi" give a different account of its appearance or attributes. Perhaps also the same "pi" may have different faculties assigned to it in different parts of the country. It is quite probable that many members of the Siam Society may have collected, or come across, information on this subject which is quite at variance with statements made hereafter in this paper, but which may be quite as well, or even

much better authenticated. The writer must be taken as giving but a brief account of certain matters about which he thinks he has ascertained the beliefs that generally obtain, in order that, by attracting discussion, corrections, or further contributions, a more precise and extended knowledge of the subject may be gained.

Whether the existing Siamese literature on the subject is of wide extent or not is unknown to the writer. He has been able to find only one printed work which deals with it, namely, a pamphlet called "Concerning the power of ghosts" (ว่าด้วยอำนาจผี) written by H. R. H. the late Prince Sri Sao-wa-pang, mainly, it seems, for the purpose of explaining how the appearance and effects attributed by the ignorant to certain "pi" can be shown to arise from purely natural causes. The writer has found this pamphlet useful inasmuch as it sets forth the appearance and attributes of some of the "pi" hereafter referred to. He presumes that on these points H. R. H. would be likely to possess most accurate information, and when in doubt has either accepted, or stated, the Prince's description.

Spirits, ghosts, fairies, demons, or speaking collectively, "pi" may be divided into three classes: "Pi" which are the ghosts of the dead, or "astral bodies" of the living; "pi" which exist on their own account, and do not originate from human beings, though in some cases they may be under the control of a human being; and thirdly "pi" belonging to other worlds, who are never seen or heard on earth, but whose existence is to some extent believed in.

The following are some of the "pi" included in the first class. Under the general term "pi lawk" (ผีหลอก) seems to be included what are usually meant by the word 'ghosts' in English. They are spirits of dead persons who haunt a locality, or inhabit and appear in certain houses, chiefly old and abandoned ones, or in ancient ruins. "Pi lawk," however, always appear with the intention of misleading and frightening people, and seem to have the power of making their presence not only seen but felt. For instance a "pi lawk" might sit on the end of your bed, and

pull your toes. The following story is related as an example of the power of "pi lawk," and is at all events an instance of how a belief in them may arise. Some years ago an official in the consular service of a foreign power went to stay at a town in the interior of Siam. Here he was lodged in an empty house close to that occupied by the High Commissioner. His servants slept downstairs, and a sentry was posted in front of the house. The top part of the house was capable of being completely closed, except for a door entering from the verandah the room in which he slept. The stair-case was inside the house, and the lower story being completely shut up at night, no one outside the house could then ascend by it. The first night he was there, having carefully closed and fastened the windows of his bed room, leaving only the door unclosed, he retired to bed. In the middle of the night he was rudely awakened by being pulled out of bed on to the floor. On examining the windows they were found to be still fastened, as well as the door downstairs. Next day, suspicions being naturally entertained that some one had been playing a practical joke, complaint was made to the Commissioner, but after investigation nothing could be found out, and the foreign gentleman remained in the house. He, however, was a man of resource, and he determined to detect, if possible, his nocturnal assailant, so before retiring to bed the next night he carefully sprinkled flour all over the floor of his bed room. He then extinguished his lamp, got into bed, and remained awake. About midnight he heard a slight noise, felt what were seemingly human hands seize his ankles and was again pulled on to the floor. He rose and grasped at his assailant, who escaped, probably through the doorway. The servants were called, and lights were brought, and behold the tracks of the intruder were there, but tracks that clearly indicated that they were made by a "pi." They were in the form of an almost perfect circle some two inches in diameter, with small, apparently human toe marks, on one side. The rest of the track showed marks such as would be made by the corrugations in the skin of a human foot. Still no clue whatever to the owner of the feet could be found. The foreign representative and the Commissioner agreed that the only thing to do was to lend the former another residence, where he remained unmolested for the remainder of his stay in the town. The neighbours, especially those who had

seen the tracks in the floor, were all satisfied that a "pi lawk" had driven him from his former lodging.

In the same town in which the foregoing occurrence took place an acquaintance of the writer also met what he took to be a "pi". Returning home late one night from a neighbouring house with a lamp in one hand, and leading by the other a large and fierce 'Haw' dog, he had almost reached the foot of the steps leading to his house when the dog hung back and refused to go on. He turned to drag at the animal's collar, when he perceived it was glaring at something behind him. Following the direction of its eyes, he saw sitting on his heels a few feet away a small boy about half a metre high, and absolutely snow white from head to foot. He realised that this was something unearthly, his heart stopped beating, and he simply stood and stared at the boy for, as it seemed to him, about three minutes, when he came to himself, and made a bolt upstairs. Unfortunately in his fright he did not look where he was going, and struck his head against a screen at the top of the steps. This stunned him, and his friends hearing the noise came out and picked him up. He did not recover from the fright for six months, during which all his hair fell off. He considered that on account of the injury to his health the thing he saw was probably a "pi lawk."

The "pi am" (ผีอำ) is a "pi" which comes and sits on the chest or liver, or perhaps treads on a person just as he or she is dropping off to sleep, usually in a strange place, such as the sala of a wat, when on a journey. The person afflicted can only groan or emit inarticulate sounds while the "pi" is there, and cannot speak until it departs. The description given of this "pi" reminds one of what is spoken of in English as nightmare. The "pi pret" (ผีเปรต) is a giant among "pi" varying in height from ten to sixteen metres. It is the ghost of one who was an evil doer when alive. Its mouth is exceedingly small, even as the eye of a needle, so that it can never satisfy its hunger. The consequence is that its appearance is that of a skeleton. It cannot speak, but can make a noise like a whistle. There is one such "pi," which is said

to have been seen by many people, that appears at night in the Chinese graveyard on the Windmill Road. "Pi tai hong" (ผีตายโหง) are the ghosts of those who have died sudden and violent deaths, such as deaths caused by weapons, by falling from a tree or building, or in child birth. The distinction between "pi tai hong" and "pi tai ha" (ผีตายห่า) does not seem to be very well marked. Some say they are the same. The ghosts of persons who have died suddenly of disease, such as cholera, may be perhaps described more correctly as "tai ha" than "tai hong." Both kinds are distinctly malevolent, and go about terrifying and deceiving people. Thus their presence in any place becomes quite well known. This knowledge is most useful to those sorcerers, or witches, who are interested in "pi prai" (ผีพราย), or "pi put," (ผีปุก), for the "pi prai" seems to be a sort of essence of a "pi tai hong." The sorcerer goes at night to the spot haunted by the "pi tai hong," and by incantations he causes it to appear. He then takes a torch or candle and places it under the chin of the "pi," from whom the melted fat presently drops and is caught in a plate or other convenient vessel by the sorcerer. This fat he mixes with sweet smelling oils, and repeats incantations over it, so that it becomes a powerful charm which can be used in various ways, such as to drive men mad, or to attract the love of women. This removing of its fat, or essence, does not seem to inconvenience the "pi tai hong," who apparently will come up to be roasted whenever any one arrives with sufficient power to summon it. Another somewhat different description, given in the pamphlet "Concerning the power of ghosts," states that the "pi prai" is obtained from the skull, or hair, or oil drained off as aforesaid, from persons who have died suddenly, and who may be supposed to be authors of a "pi tai hong." With any of the above mentioned materials in his possession the sorcerer can raise a "pi prai," which he keeps, and nourishes by offerings of food. This "pi prai" he can send forth to harm his enemies, or to possess them. Sometimes the "pi prai" is sent forth to possess a person merely that its master, the sorcerer, may be called in to exorcise it. It is specially mentioned that those

decapitated by order of the king, or those who die of cholera, do not give rise to "pi tai hong" of sufficient strength to provide "pi prai." The "pi prai" itself does not possess any power which all resides in the person of its owner. There would seem to be many kinds of "pi prai," and their properties seem similar to those of the "pi pawp" who will be mentioned later on. A "pi prai" acting under orders can enter, and possess a human being, but several kinds of "pi" seem to have this power. If a person is possessed it may not therefore necessarily be by a "pi prai." It may be interesting here to give an account of an exorcising ceremony which actually took place in a case where a man was said to be possessed, and was certainly not in his right mind.

A certain official in a government department, about two hours after eating his evening meal, arose and began talking wildly and nonsensically, threatening to pull the house down, and generally behaving like a lunatic. His friends tried to calm him, but at last seeing plainly that an evil "pi" had entered into him, they proceeded to call in a witch doctor to drive away the demon. The doctor took an ordinary iron nail, and pressed the point of it very lightly down on the upper part of the last joint of one of the patient's big toes. The afflicted man, who was being held by his friends, instantly howled as if in pain, as though his toe was being pierced through. In reality the point of the nail hardly made an impression on the skin. The doctor then seized the toe, and squeezed it hard with the intention of forcing forth the "pi" through the hole supposed to have been made by the nail. He then took the nail, and drove it into a piece of wood in entering which it was supposed to pass through the body of the demon, and thus cause it to be destroyed, or to enter into the nail. The latter was then hurled far away. Within fifteen minutes of this ceremony the patient completely recovered his senses and normal condition. The facts of the man going out of his mind, and of what the doctor did to him can be substantiated by witnesses known to the writer. The "pi kuman" (ผีกุมาร) is the spirit of an infant who dies in the womb, or shortly—in perhaps a day or two—after birth. If precautions are not taken to bury such a child in a proper manner

its "pi" may return, and entering into the mother may cause her death. The correct method of burying an infant, in order to prevent the return of its "pi kuman," is to double it up, and place it in a large rice pot the top of which is closed by paper or leaves on which some charm or prayer in Pali has been written.

The "pi krasu" (ผีกระสือ) is one about which the writer has not found it easy to get information which is quite satisfactory, as different conceptions of it appear to exist. Although it is, by name at least, known to every one as a very common "pi," its attributes seem to vary considerably. One account says it exists in the bodies of certain women. When such a one sleeps it goes out of her mouth, and wanders about in search of food. It likes to eat the dirtiest matters, and does no harm to human beings. Its distinguishing marks are a head the colour of fire, about the size of the electric light lamps in the streets of Bangkok, and a tail about half a metre long of a bluish colour, like that of burning alcohol. From this description it would appear to be like a large luminous tadpole some sixty centimetres long. Another account is different from this. It states that the "pi krasu" is a demon that possesses certain women, apparently witches, who are spoken of as "penn krasu." When a woman in the neighbourhood is about to be confined the demon issues forth at night and consumes the entrails of the child in the womb, thus causing it to be still born. It may also, it is said, enter into and consume the entrails of a living person, thus causing death. A "pi krasu" is naturally a most unpleasant neighbour. Any one "penn krasu" may be known by the following signs. She has a sleepy appearance, with unblinking eyes that do not show the reflection of any one she looks at. In order to avoid this being noticed she will never look any one in the face. It would seem, if this is so, that she must be somewhat difficult to detect. "Krasu" are said to be found mostly among Mawn and Malay women. An informant of the writer who had seen what he believed to be a "pi krasu" issuing forth on a nocturnal expedition from a village where many "krasu" were said to live, described it as a luminous ball about the size of a foot ball followed by several moving sparks like fire flies. When one "penn krasu" is about to die she must get some one to eat some of her

spittle, otherwise she cannot pass away, but lingers in agony. Her daughter is usually the one who out of pity performs the operation, thus allowing her mother to die in peace, but becoming "krasu" herself in turn. Thus being "krasu" is more or less hereditary. It is doubtful whether the second description given above of the "pi krasu" is not properly applicable to the demon known as "pi chamawp" (ผีฉามวป). Others say the latter is merely the ghost of a woman who has died in the jungle, and haunts the neighbourhood where she died. There her misty figure may be seen wandering about, but it does no harm to any one.

There is also lack of agreement as to all the characteristics of the "pi kabang" (ผีกะบัง). This is a "pi" having the appearance of a man but with feathers and a tail like a bird. Some say it is harmless, and merely goes about searching for filth to eat. Others say it is a kind of male "krasu" of the malevolent type. We shall close this account of "pi" who may be said to be derived from dead or living persons with a reference to those known as "Chao pi" (เจ้าผี) or spirit lords. Some of these, known as "teparak" (เทพารักษ์) who reside in the small shrines of brick or wood known as "tamasan," or "San Chao" (ศาลเจ้า), appear to have become identified with the spirits of more or less important persons who are dead, or with the spirit of the founder of the "San Chao." Some "San Chao" erected by Chinese seem to be put up merely in order to catch any spirits that may be wandering about homeless. On the presumption that some such have entered the "San Chao" offerings can then be made there with a view to obtaining favours, or they may be prayed to for whatever is desired. Very often a person, whom the "Chao pi" enters and possesses at times, is attached to a "San Chao," and with proper persuasion will go into a fit and act as an oracle. Such a person is known as "Me mawt kawn sawng" (แม่ผดยง) if a woman, or "Paw mawt kawn sawng" (พ่อผดยง) if a man. When the fit comes on it is said "Chao Kao" or the "lord enters" her or him. It is through the words or acts of such a "kawn sawng" that the

spirit of a "San Chao" can be traced to its former possessor. At the little shrine on the road from Tarua, at the foot of a small hill close to Praputtabat (known as "Kao Tawk"), such a spirit is said to reside known as "Chao paw kao tawk," (originally "Chao paw tawk kao"), being the "Chao pi" of some member of the Royal family who was killed many years ago by falling down the hill. Some "Chao pi" have no shrines, but from the very efficient way in which they grant requests made in prayers addressed to them their existence is ascertained. Such a one is "Chao paw damm tung" who wanders at large in the fields at the back of Wat Dawn and Wat Sutitaran (Wat Lao), opposite Messrs. Windsor & Co.'s premises in Bangrak. This spirit is that of a man who was murdered there many years ago.

Connected with the subject of "pi" is that of the witchcraft known as "kun" (กุน) which possesses a man. By this he is compelled each week to send out a piece of some substance, such as leather or flesh, which goes off and lodges in some other person, and if not removed by incantations will cause him harm. If he does not get rid of the "kun" thus once every week, it will injure himself. The person affected by the substance sent forth is said to "tuk kun" (ถูกกุน). Both the sender and receiver seem to be unfortunately situated. The writer quite recently heard of a case of a man who "tuk kun" in the neck, but luckily a good monk was able to remove it in time to prevent much harm.

We now pass to the consideration of the second class of "pi," who may be described as existing of themselves, and not deriving their origin from human bodies, dead or alive. First among these we may mention "pi ruen" (ผีเรือน) the guardian angel, or spirit, of the house. One of these is attached to every house. Sometimes it may be heard speaking or grumbling to itself. Very rarely a glimpse of it, in the form of a man, may be caught. Outside of the house we find in many Siamese compounds a "san prapum" (ศาลพระพรหม) or spirit box, being a little wooden shrine on the top of a pole, usually at the back of the house. This is erected to

the "Prapum Chao ti" (พระภูมิเจ้าที่), a guardian "pi" of the land. Going further afield we come to the "pi kamot" (ผีโคม) which appears in the form of a red star seen on the plains at night by people passing to and fro. In the wet season boatmen losing their way steer for it thinking it is a house, and perhaps come to grief. Similarly it misleads wayfarers. It would seem to be the same as what is known as a "Will o' the wisp" in England. Its appearance does not seemingly differ largely from that ascribed to the "pi krasu." Akin to the "pi kamot" is the "pi pung tai" (ผีพุ่งไต้), a sort of shooting star that goes back and forth in the atmosphere at night. It must not be confounded with the falling stars known as "tewada chuti" (เทวดาจุติ), that is, "tewada," or angels, coming down to become mortals. By some it is said to arise from the tail of the green snake known as "ngu kio hang mai" (งูเขียวหางไหม้), or the green snake with the burnt tail. People say there is such a snake, but whether it is the ordinary green snake whose tail has become withered, or a special breed, with a permanently burnt-appearing tail, is unknown to the writer. This snake is said to have been seen at fishing stakes by fishermen who saw the appearance known as "pi pung tai" arising from it. The matter is one on which some of our naturalist members might perhaps give us some information. It is said to be unlucky to see a "pi pung tai."

In the jungle we hear of the "pi pong kang" (ผีโป่งค่าง). This "pi" has the appearance of a black monkey. It comes and sucks the blood from the big toe of a sleeper in the jungle. It frequents the heavy tree jungle. Persons sleeping in such jungle are recommended to sleep with their feet touching, in order to guard against these demons. Of similar habits to the "pi pong kang" is the "pi kawng koi" (ผีกองคอย), which also comes and sucks blood from the feet of sleepers in the jungle. Should one, who has thus been sucked, die it is said the "pi" has eaten him. This "pi" is evidently in reality some sort of vampire bat. Possibly black

monkeys may be in the habit of sucking or biting the toes of sleepers, thus giving rise to the story of "pi pong kang;" or else persons who have been sucked by bats on waking and seeing monkeys about may have attributed such acts to them. The "pi cha kla" (ပိချာကလာ) is a demon in the form of a cat. It is a jungle "pi." Demons of this kind are kept by certain jungle sorcerers who have the power of sending them to injure their enemies.

Jungle "pi" or "pi pa" (ပိပါ) seem to have many attributes, but perhaps the following tale may refer more particularly to the "pi cha kla." The writer once met an ancient village headman who lived on the edge of the jungle. He had had only one wife to whom he had been married nearly fifty years, and he said his life had been a happy one, and he had really never known trouble. On enquiry it turned out he had had nine children; but only five were alive. When asked if he did not consider the loss of four children a calamity, he replied that three of them had arrived at one birth, and that as no one could expect a woman to rear triplets they naturally died. As to the other son who died, no one could save him, as his death was caused by "pi." He went three days journey into the jungle with some other young men to find a suitable place to feed their cattle for a time. They clearly selected a bad place, as they were annoyed by "pi," who kept appearing and disappearing round their camp in an inexplicable manner, cats and other animals, where no such cats or animals could be reasonably expected to be. How could they be other than "pi"? At all events the party thought they were, and returned home. The old man's son was never the same as before, and in two months sickened and died of dysentery. When asked if this was not a natural disease to die of, the old man refused to believe it. His son would never have died of it if it had not been for those "pi." "Pi pa," or jungle demons, are a most interesting class of spirits, and many are the tales told of them, and in their hearts the jungle men really seem to hold them in considerable respect. There are the "pi pa" who haunt certain places in the jungle, where those who try to live there, or who even sleep there for a night, are attacked by diseases such as fever and dysentery. These are caused

by demons who often thus kill those who intrude on their haunts. These demons are not seen, but the effect of their presence is evident. It would seem that the whole jungle is inhabited by "pi" who may or may not be malevolent, but whom it is at all events wise to be on good terms with. An instance of this occurred to the writer. He had shot a deer which fell in some bushes, and was dragged forth by a local native who, with some of his friends, was assisting in the hunt. This man then proceeded to cut a small piece of the foot, the lip, the tongue, the eyelid, and the ear of the dead animal. These he took and cast down on the spot where the deer had fallen. When asked the meaning of this performance he replied "penn sinn" (แป้นสิน) or "it is the price." When asked the price of what, no further information except "penn sinn" and again Oh! "penn sinn" could be obtained. At last when directly asked if the offering was for the "pi" they admitted it was without any hesitation, thus leading one to believe that they themselves preferred not to mention the word "pi" in that neighbourhood. The offering was evidently intended to compensate the local "pi" for the loss of the deer, or to propitiate it so that it might not be angry at the deer being killed in its domain. Then there are the "pi pa" who appear in the form of various animals, with an awkward habit of becoming invisible, or disappearing at will. The most interesting perhaps of these is the tiger that assumes the shape of a young and lovely woman. It appears as a woman to the hunter watching for game on his perch in a tree, and entices him down, when it becomes a tiger and rends him. The following tale was told by an old "pran" (พราน), or hunter upcountry. He and a younger companion were sitting up one moonlight night on a "hang" (ห้าง), or perch, made in a tree, watching for game. Presently a young woman appeared under the tree, entered into conversation with them, and endeavoured to induce the younger man to descend. But his older and more experienced companion was on the alert. After trying to dissuade his companion from descending, he told him he thought it would be more comfortable if he and the girl had a couch to sit upon, that he would cut some branches to make one and throw them down

to the girl, and when she had arranged them his friend could get down. This was agreed to. He then cut off a branch and threw it down to the woman, who, instead of picking it up with her hand, proceeded to stoop down and grasp it with her teeth. His suspicions were confirmed, and he at once fired his gun at her. His aim was true, and when the smoke cleared away they saw a tiger lying dead where the woman had been. One may remark that it would be curious for him to relate such a story with all seriousness, unless he thought that some, at least, of his hearers were fully prepared to believe it.

The "pi pawp" (ผีปอป) is a demon held in great respect among the Lao "pung kao" and the Ka (กาว พุงขาว เต่า). It has got no body but is under the control of its owner. How the owner first obtains such control, or how he knows he has got a "pi pawp" under control, is not clear. Probably he thinks he would like one, and prays for one to come. Part of the duty of the owner is to feed the demon with offerings of food. The food is not consumed. Possibly the "pi" lives on the odour of it. By praying and offering food, and then experimenting, one could no doubt ascertain the fact of control. This demon can do nothing against the will of its owner, of whom it is afraid. He can will it to go forth and injure, possess, make mad, or even kill his enemies; to change the hate of another to love, or love to hate. It seems, however, that if its owner is afraid of any one, his "pi pawp" also becomes afraid, and can do no harm to such a one. When the friends of a person attacked by a "pi pawp" find it out, the correct thing to do is to send for an exorciser to get rid of it. A clever exorciser can draw forth and catch the demon, but a real expert will not only do this, but will even send it back to harm its original owner. If the latter is a strong magician he will find this out, and in turn send another demon forth to defeat the one now under the control of the exorciser, and so it goes on until victory rests with the stronger. One can imagine that a man with a high reputation as a dealer in the occult might make a reasonable income among those who believe in "pi pawp." The "Pi Nang Tani" (ผีนางตานี) is a female spirit inhabiting the banana tree known

as the "klue tani." The fruit of this tree contains edible seeds, but they are not much grown in the neighbourhood of Bangkok, presumably on account of their unpleasant attributes in the way of "pi." The bud of this kind of banana tree is different from the ordinary inasmuch as it comes out at the side of the trunk. Witches and sorcerers of sufficient knowledge have the power to call up from the bud, when its top opens, a "pi" in the form of a beautiful young woman. She is useful as an adviser on matters connected with gambling, such as lucky numbers, and can even be sent about to carry out the sorcerer's orders. She goes about at night. Some of these "pi" are malevolent, and some are not. It is advisable to cut down these banana trees when the fruit is gathered in order to destroy the abode of this "pi."

"Pi Nang Mai" (ผีนางไม้) or female tree spirits, are spirit bodies residing in certain big forest trees, such as the "mai takien." It is said teak trees do not harbour them. They are good hearted fairies, and sometimes when monks are on a pilgrimage and leave their begging bowls at the foot of such a tree, the "pi nang mai" will fill them. If the tree be cut down, and taken away by some one to build a house the spirit is thus let loose, and may come to live in the house, much the same as a "pi ruen" is said to.

We have hitherto been dealing with two classes of spirits having their abode among us on earth, but there is another third class of "pi" who are spoken of as dwelling in other places, heaven and hell, even though such beliefs may be opposed to the teaching of the Lord Buddha. Some of them are familiarly known by name and reputation to every one. The characteristics of others are known perhaps only to the more learned. Chief among such "pi" is "Tau wet-suwann" (ท้าวเวสสุวรรณ) known to all fairly educated persons. He is the "nai" or master of all such spirits. He is described as being like a "yakk" (ยักษ์) or fierce looking giant and he carries an iron club. His abode is in heaven. He is said to have the power of casting a certain charm which inflicts small-pox on children. Another spirit, not perhaps well known to the illiterate

is "Praya Machurat" (พระยา มัจจุราช), the King of Death, who acts as director of hell under "Tau-wet-suwann." He is the judge who apportions the punishments of those spirits who do wrong. He keeps registers in which he enters the evil deeds of human beings, so that proper punishment may be inflicted. "Nai Ariyaban" (นาย อริยบาล), commonly known as "Pra yom praban" (พระ โยมบาล), is chief jailer in hell, and punishes according to the orders of "Praya Machurat," the spirits of evil doers. "Prakan" (พระ ทารก) is well known as the "pi" who issues orders as to the deaths of human beings when their time has come to die. He is described as being black in colour with red clothing. The subject of spirits belonging to the third class is, however, connected somewhat with religious beliefs, and requires one more learned than the writer to do justice to it.

The matter of the making of charms and spells, and the wording of incantations and appeals to spirits, has not been dealt with in this paper, which the author now closes in the hope that some other member of the Siam Society may be induced to give us the results of investigations in that direction.



ORDINARY GENERAL MEETING OF THE SOCIETY.

DISCUSSION ON MR. IRWIN'S PAPER.

A meeting of the Society was held at the Rooms of the Engineering Society of Siam on the evening of Thursday the 3rd October, 1907. The President, Dr. O. Frankfurter, was in the Chair.

At the outset the PRESIDENT said :—

Our correspondent Professor Finot has addressed to the Society a letter in which he draws the attention of its members to the work taken in hand by the Society for the conservation of Angkor Wat. Reference to the excellent work proposed by the Committee has already been made in the Local Press, and I am sure that the work proposed will, as it deserves, meet with full appreciation on the part of our members. The papers in the case are on the table and Mr. Delhomme will undertake to communicate the adhesion of any Member to the Committee in Paris.

I have now to introduce Mr. Irwin, who has prepared a paper on Siamese Ghost-Lore and Demonology. The subject which he has chosen is one which I suppose appeals to everyone independently of the views which we may hold on the supernatural or that which is incomprehensible. It requires therefore no long introduction, as I am sure that the discussion which will follow the reading of the paper will enable those versed in medicine, law or folklore to give to our Society the benefit of their experience.

Mr. R. W. Giblin then read Mr. Irwin's paper.

The PRESIDENT said :—

I am sure I am only echoing the view of the Society in thanking Mr. Irwin for his interesting and clear paper. The subject which he has chosen is one on which little information existed. We find of course frequent reference in the works of foreigners to the belief in witchcraft and especially Professor Bastian has already in the chapter which treats on the "Phantasie Welt des Uebernatürlichen" in his *Reisen in Siam*, given a very full report on this lore, but as was usual with this scholar the way in which the facts are brought forward make the reading scarcely attractive and it is difficult to get a clear view on the subject.

Mr. P. A. Thompson in his sympathetic book "Lotus Land" has also some interesting reference to this subject.

It may, however, be less known that the old law of Siam recognises the existence of these demons, and it ordains that if a case against them can be proved they shall be put to death and their property confiscated whilst on the other hand the wrongful accuser was also severely punished. However not much faith was put in the impartiality of the judge in this respect, and one of the first enactments at the commencement of the present dynasty in Chulalongkorn : 1146 (1794) was that all cases having reference to demonology and witchcraft should be sent to Bangkok for investigation and judgment (Kotmai, ed. Bradley, Bangkok, vol. 1, 402)

I may mention in this respect that in the reprint of the law by Prince Rajburi, the Prince simply says, " the laws having reference to this subject are no longer in force, and students are referred to Bradley's edition."

In the same category as the law on witchcraft falls the law which forbade formerly the settling between two occupiers of land for fear of the intervention of the spirits, and very strict details were given as to how responsibility was to be shared in case of death, or misfortune to the former owners. That law was only formally repealed in 1246, although it seems not to have been put in force.

Mr. R. BELHOMME said:—One and all of us while listening to this interesting paper, must have been carried back to the days of our youth when, with eyes fixed upon the speaker and ears intent upon the wonderful feats of spirits and Ghosts, Genii and monsters, we were listening to the familiar fairy tale.

Men are but mere grown up children, as the old saying goes, and if, for the educated minority, wonderland has vanished; yet the vast majority of mankind are still believers in the supernatural, of which Ghostlore and Demonology form such an important part.

Indeed, sceptical as we may have grown, do we not experience here to-night the revival—after a long rest—of our Meetings, the ghost of which Mr. Irwin has so artfully revived, much to the discomfort of your humble Secretary, but to the great delight of our distinguished President, and audience.

In all countries and at all ages, Ghost lore and Demonology have flourished and are responsible for many a masterpiece in literature, painting and music. That of the West we need not dwell upon here to-night, and in the few remarks which I have to make I shall endeavour to complete what has already been said by laying under contribution a work recently published, by order of the Governor-General of French Indo-China, which work contains the Ethnographic data collected in all the districts of Tongking. * The compiler of this work is an old friend of our Society : Commandant Lunet de Lajonquière and the task of compiling the volume must for ever stand as evidence of his personal knowledge and competent discrimination. My notes contain, therefore, nothing original and are merely given to-night with the hope that they may form an addition to the subject of our Meeting, an addition all the more useful since they mainly relate to the tribes of the Thai race, known as "the Thos," which inhabit northern Tongking.

It is not a part of the religious precepts of either Confucianism, Buddhism or Taoism to believe in spirits, ghosts or Demonology. But Confucianism expressly bases its precepts on the family ancestors and their permanent presence in the midst of the family. The spirit of the dead *tsou-sien* (Hak Ka) is constantly guarding the living and leads by their side an existence dependent on theirs.

An extension of this principle in the minds of the uncultured, ignorant population easily leads to the belief in ghosts and to Demonology.

We thus find, among the Chinese, belief in the existence of spirits protectors of gateways and doors—*men chen*. They are represented on the door panels in the form of Generals covered with armour and their duty is to guard the entrance against the evil spirits—*Koei*. By an easy extension of such protecting spirits originally meant for private dwellings we come to the protecting Genii of whole villages, whose duties were even consecrated by Imperial Chinese edict as bound to continue their existence for the virtue and good of their fellow inhabitants under the names of *chen—thun* and *chin*. (Kuan Hoa—Sino-Annamite—Hak Ka.) Com. L. de Lajonquière tells us that the village of Phu Chay in Tongking possesses as *chin* a ghost named Pao-Tay who had been an hermit during many years in the neighbouring forest, living on wild fruit and roots. After his death a serpent and a tortoise issued from the body

* "Ethnographie du Tonkin Septentrional." Hanoi.

devouring the men and kidnapping the women and girls. Consternation became unbearable in the village and invocations to Chang-Ti resulted in the latter ordering Pac Tay himself to march against these monsters and exterminate them. Pac Tay did as ordered to, found the tortoise and the snake, enchained them and carried them into the upper régions, since which achievement he is invoked as a protecting genius, more especially against pirates.

In many of the inland districts, more especially in Tongking, heaps of stones and twigs are to be found along the main roads and passes : these tumuli are formed by the individual contribution of every traveller who, by this slight offering of a pebble or branch of a tree, hopes to propitiate or drive away any possible bad luck. Such tumuli are known as Keo-But by the Thai, and Ta Fo (great Buddha) or Sia Fo (small Buddha) by the Chinese according to the importance of the road or pass. This, however, is in its nature a pious offering to Buddha and not a superstitious action towards the spirits, Genii or Ghosts.

We have seen above that Confucianism and the ancestral rites lead to spirit worship and ghost lore. Among the Thais the question stands either as an adaptation from the Chinese or, as in other countries, attributable to the love of the supernatural. The Thos have a legend that, at Hoang Sa Phi, a woman foreign to the district came one day and died at the foot of the rock overlooking the village of Quan Ing Mai. No one troubled to attend to her or perform the burial rites. From that day a ghost was seen wandering over the hill and every one passing close to the rock was vowed to certain death. Offerings of rice, of fowls and all sorts of costly sacrifices had to be tried before appeasing this irate soul, after which, she suddenly became propitious and a pagoda stands to-day on the spot of her death, to which women desirous of a large and prosperous posterity resort.

This ghost, its occurrence, wicked ways, propitiation and ultimate attributes, resemble closely the Chinese divinity of *Kuan In*—the goddess of goodness.

As regards the real phis, the Thais of Tongking classify them as follows :

1° The *phi tho cong* (phi—spirit ; tho cong—lord of the earth, in Annamite); and corresponds to the Chinese (*T'ou-ti-kong*).

He is the guardian of the earth and protector of the village. At

the entrance to every village a small building stands dedicated to him and the men, one for each family, assemble on the 1st and 15th of each month to offer him a copious meal which they partake of after having placed it on the altar.

According to one version this *phi-tho-cong* was formerly a great official who, having reached heaven after death, was annoyed because he could not find sufficient pig's heads to eat. The Jade Emperor, as a punishment for his voracity, sent him forth to stand at the entrance of every village with the following instructions : "Thou shalt remain there and thou shalt only have for food the pig's heads that may be brought to thee."

The *Tho cong* must be propitiated before every undertaking. A fowl must be sacrificed to him before purchasing a buffalo, otherwise the latter would infallibly be eaten up by a tiger or other wild beast.

Previous to building a house, an offering of a pig's head, two bowls of boiled rice, 5 joss-sticks and 5 cups of alcohol must be made to him.

During the times of the pirates the leaders of an expedition planted their standards in front of his pagoda and led their men to his altar before which every one had to prostrate himself. These pagodas generally consist of an altar sheltered by a modest roof and are often surrounded by a cluster of trees the felling of which is strictly prohibited. Amongst the most dreaded *phis*, may be mentioned :

1° The *Phi met* or souls of people having died a violent death. There is the *Phi met toc nam* (ghost of the drowned) who calls the people on the banks of the rivers ; the mere hearing of whose call is sufficient to cause sickness.

There is the *Phi met tai giao* or spirit of those who have fallen to the blows of the sword or knife.

2° The *Phi Xương* or spirit of those who succumbed to violent death but only a few days after the accident or wound.

These two kinds of *Phis* are particularly nasty and cause many illnesses. Four times a month they wander over hills and lowlands ; they preserve their human form, yet are invisible ; they do not walk but fly ; they keep their living likeness and are dressed just as they were at the moment of their departure from this life.

They generally haunt the spot of their death, beat, bite and attack all the passers by with the exception of their relatives and friends.

Mere contact with the atmosphere they permeate suffices to bring about illness; but these spirits, after their worldly experience, are afraid of their murderer and avoid armed people.

3° The *Phi-khai* or spirit of the chicken, known also to the Annamites under the name of *mà gà*.

This *Phi-khai* takes possession of people, especially women, and gives them the bad eye. Such people need henceforth but only blow over food in order to bring about all sorts of very grave illnesses on the partakers.

The origin of this species of spirit is thus accounted for in upper Tongking:

In the neighbourhood of Cao-Bang, in the district of Cu-son, on the road to Nuoc-hai, there formerly lived an old woman whose name was Ba Gian and whose abode was in the cave of Tien-Muon-Dong. This old woman, black and very slim, had a tongue of $1\frac{1}{2}$ thuc or *sook* (75 centimetres) in length, by means of which she used to snap up all those that came within her reach. Alarm waxed strong over such wonderful misdeeds but all efforts, whether by force or persuasion, failed to get rid of the monster. One day, two brothers, Chanh Qui and Chanh-Kien, each provided with a sword passed within reach of the old woman. They were, as they expected, attacked by her and the fight between them remained undecided until dusk. On their way back to the village, the two brothers hit upon the thought to wash their swords with the blood of a black dog (history does not tell us whether they found this black dog dead on the road or whether they killed him for the purpose). Be that as it may, they returned next day to the old woman and resumed the fight against her, victory finally resting with them. One of the two brothers, Chanh Qui, cut her head off with one stroke and Chanh Kien, the other brother, cut her body in two; the gruesome remains of the wonderful old monster being, by the two brothers, thrown into the Song Bang Giang river. So far so good, but it unfortunately happened that three peasants fished these remains out of the river, each independently of the others, and the descendants of these three peasants are to this day possessed by the "spirit of the chicken" or *phi khai*!

4°. The *Phi aan*, very rare but very wicked, are the spirits of great warriors who fell at war. Their abode is on big trees close to the spot where they died. Any one attempting to fell the tree will die an instantaneous death, or fall sick, according to the strength of the blow dealt to the tree. On the first day of each month this *Phi* quits his abode and rises up to heaven; the tree may then be cut down and the spirit will choose another one to dwell in on his return.

5°. The *Phi Mang* are the demons of perjurers. When litigation arises between two persons over a theft or crime, both parties appear before the *tho cong's* altar and swear solemnly as to their innocence, invoking death in case of perjury. The soul of the perjurer thereby becomes a *Phi Mang*, which *Phi* is supposed to attack only the members of his own family down to the farthest descendants. The *Phi mang* seem, however, to be active only during the intercalary months.

6°. The *Phi man* are the souls of those that have died from pain in the bowels. Their attributes are however mild, they only cause benignant illnesses and this only on the 1st and 15th of every month.

7°. The *Phi hon*. These spirits are responsible for plague, cholera and all other epidemic diseases. Their abode is in far away forests, and they only come out every 10 years or so.

8°. The *Phi ka rong* are unconscious ghouls which, of an evening, place their big toe in their nose and roll about, like hoops, devouring the bowels of diseased people, newly confined women, the refuse of dogs and pigs and other rubbish. These *Phi* are attracted by the groanings of sick people. They are kept away by keeping lights burning and also by surrounding mosquito curtains with a cotton thread.

9°. The *Phi ngo hai* are spirits in the possession of the *Man* tribes who send them to take possession of the bodies of the *Tho* tribes. Their manifestation assumes the shape of large knots which cover the body of the victim and the latter will eventually succumb if some one from the *Man* tribe does not come to the rescue. The treatment consists in biting the nodes and in incantations to the spirit.

10°. The *Thu ngu*, or snake with a red crest. This *phi* bites people when crossing rice fields.

11°. The *Thu ting* whose abode is up some tall tree. This ghost assumes the form of a handsome maiden, richly dressed in red and white,

who attracts young men, encouraging them to follow without ever being able to seize her, and suddenly vanishes with an outburst of ironic laughter. Needless to add, this highly attractive and cruel Phi only becomes visible at night time.

As my audience can see, the list is a long one, and I dread to think of what a victim possessing them all would be like. Apart from the last one—the fair maiden—whom many of us might be curious to make the acquaintance of—most of these Phis have some evil attributes and the sorcerers are in great demand for the purpose of expelling the Phis. These sorcerers are known in Upper Tongking under the names of "*Pà giang*" or "*Pà Mo*." Their instruments and attire consist of: a hat or embroidered turban, a red coat highly ornamented, a row of bells, a pair of cymbals and a two stringed guitar. Commandant L. de Lajouquière describes to us, from notes supplied by Capt. Fesch, the proceeding as follows: When a Phi is believed to have taken possession of some person, the latter's father or some near relation carries the patient's turban or head gear to the *Pà Giang* saying: "My son was taken ill on the 7th day of the 11th month towards 3 p. m. I beg you to examine and discover the cause of the illness."

The *Pà Giang* places the turban on the altar of the Supreme Being and lights three joss-sticks. He then counts by following, in prescribed order, all the phalanxes of his fingers, thereby reaching the inspiration that on the afore mentioned date and hour the "*Phi mət toc nam*" has caused the sickness. Seizing then the turban with the left hand, he lifts it above the burning joss-sticks, saying: "To-day so and so is sick owing to the *Phi mət toc nam*; I beseech thee, O my Master, to help me nurse and cure the patient." He then breaks the 3 joss-sticks, wraps them up in the turban and hands it back to the applicant saying that the patient will be cured on the 12th hour of the night.

At the appointed hour the applicant must, in person, come and accompany the *Pà Giang* to the house of the patient for the purpose of expelling the Phi. When leaving his house, the *Pà Giang* must, at the foot of the stairs, draw a cabalistic sign or "*Thá*" in the direction of the 4 cardinal points. This is done in order that the four ferocious wild beasts may not see the *Pà Giang* during his journey. The performance must be repeated at the entrance to the patient's village, the *Pà Giang* saying: "I beseech thee "*Thə co ɿ*" to accompany me and help to cure the patient." After uttering these words, he rubs his mouth with his hands in order to drive away any impure breath.

He then turns towards the entrance to the village and with the right hand sketches out two characters, their meaning being "Kill the devil." After yet another cabalistic sign, this time with the foot at the door of the house, he enters and proceeds to feel the patient's head and back with the right hand, saying: "Your soul has now returned, you have recovered your strength and will in future fare as well as in the past." Here follow the ordinary ancestral offerings and rites after which the *Pà Giang* reads, out of his book, to the sound of the cymbals, the following invocation:

"See, to the North, king *Thưnh-dê* has seized the soul of the patient snatching it away from the depth of the waters with the help of the king of the waters."

"See, to the West, king *Bac-dê* descends to take charge of the soul along with king *Long H'uong*."

"To the South, king *Such-dê*; to the North, king *Hac-dê*; in the middle, king *Hoang-dê*; all three also come to claim the soul from king *Long Wung*; 1000 soldiers accompany them bearing presents for the appeasement of the evil spirits." After some further cabalistic signs over the altar with 3 joss-sticks, the *P'u Giang* continues as follows:

"And now I see; the soul is stopped and will come back for all the spirits have graciously accepted the presents we have just offered to them. O Soul, return at once in order to protect the patient's body and restore to him health!"

With further cabalistic signs, written on pieces of wood or simulated with the hand, and with the slaughter of a chicken, the exorcism ends and the *Pà Giang* returns to his house not, however, before placing on the gate and four corners of the patient's residence and also at the entrance to the village small planks with cabalistic letters "*On*" intended to drive away for ever the ghost or evil spirit.

Many socerers, however, either through ignorance or loss of memory replace the above incantations by dances, contorsions or shrieks to the sound of their cymbals, bells and guitars. The more recalcitrant the *Pà*, the greater their exertions.

On the invitation of the PRESIDENT, who expressed his pleasure at seeing him present for the first time at a meeting of the Society, the venerable Rev. SAMUEL J. SMITH made a few remarks inclusive of

personal experiences.

Mr. W. R. D. BECKETT referred to the mounds of stones mentioned by Mr. Belhomme as being raised to the Pi in Tongking, every passer by adding to the mound. These, he said, were very plentiful in the north of Siam. They were generally on a rising ground, and he had noticed them very often at the frontier of villages. People would not tell him any thing about such mounds, there being a reluctance to mention the word "Pi." The "Pi Panang" might be added to Mr. Irwin's list, from the north. It is a goblin that lives on the tops of hills dividing watersheds. At a very wooded spot on the watershed between the Menam and the Mekong, the people passing all left their stones to the "pi pinang" who lived there. With regard to what Mr. Irwin had said of the "pi ruen," he might add that in some parts of the north every doorway has a spirit; and in all villages in the Nongkai district to every house there is attached a small spirit house for the special spirit of the family.

The Rev. Dr. E. P. DUNLAP said that in the Peninsula there were other "pi" not mentioned in Mr. Irwin's list. "Pi pisat," for example, sent out and spread great epidemics of disease over the country. Now no one had struck a harder blow at this class of superstitions than His Majesty the King. Some time since when there was great terror over an announcement that "pi" were to cause epidemics in the district of the Banpakong river, the King issued a proclamation that did much good. It guaranteed that these prophecies would not be fulfilled, and gave much salutary advice on the subject. Among other "pi" known in the Peninsula was that named Nokua. Originally this was a player Prince who had a travelling theatrical band and his spirit takes possession of people to this day. That is a matter of great fear in the Peninsula, and he had himself known a family in the island of Samooie afflicted by the effects of this superstition. Touching on another point mentioned by Mr. Irwin, he might state that the green snake with a dark red tail was well enough known in the Peninsula. The "Pi nang mai" had been referred to by Mr. Irwin as a benevolent fairy. But in addition there was supposed to be a very evil spirit inhabiting trees, called "pi mai." People were afraid to cut certain trees or to use the wood of them in their houses. He might add that one of the strongest books against the various theories of spirits that he had seen was written by a Siamese. It was noteworthy too that charms had been to a great extent discarded, and were now never seen among the higher class of people. Thirty years ago one could have made a very interesting

collection of charms from the higher class, including even Royalty. But it would be very difficult to-day to find them among that class of people

The Rev. JOHN CARRINGTON said he had seen a good many curious things in this country and heard a good deal more. Some years ago he was making a tour on a canal below Ratburi, which comes out to the river again before you come to Meklong; and at one place where he stopped he was told of a young Siamese woman who had been taken down into the earth there, and no one could rescue her. If the story was true, the natural explanation was that the young woman found herself in a quicksand; but the people there explained it as the work of spirits. He had seen a cure of possession undertaken with a knife; beginning at the head they worked it down to the feet, with incantations; and when they got to the feet, the spirit was supposed to have been driven away. He had seen a case of a cure of a young woman at Ayuthia by the pouring of water. But that was to be explained by mere mental excitement, the patient being worked up into a nervous condition. Mr. Irwin had referred to the putting of the body of a dead infant into a rice pot, which was then covered over; he might have added that it was then put on the river.

The Rev. Dr. DUNLAP said he remembered one fellow who was making his living by acting as a spirit and as the protector of people against the spirit. He fostered the idea of a tree being inhabited by spirits, and then bravely took frightened people past the tree. In another instance of the kind a young woman who wished to have the body of her dead sister cremated, played, an insistent ghost till her parents consented to the cremation.

The PRESIDENT, in this connection, recalled the fact that at the end of 1891 prophets arose who predicted all sorts of calamities, such as fire, in Bangkok, and some of the fires so predicted actually broke out. Then on January 12th, 1892, a proclamation was issued by the King threatening all prophets with whipping and the punishments provided by the old Law, and stating that already in the reign of Phra Nang Klao when a fire broke out which had been predicted by an inspired person the incendiary was beheaded. It was only necessary to remind these inspired persons of the punishment which was in store for them when prophecies ceased.

The proclamation can be found in the official Gazette of 109, vol. vii, page 375.

Dr. BEYER thought the belief in ghosts went through the nobility, and was not confined simply to the "ratsadon." He asked if this belief in ghosts was practically a doctrine of their religion or not. He knew that the belief was not properly in Buddhism. But was it not currently taught by their priests? And was the belief not much more wide-spread than had been admitted so far? In medicine, as they knew there were the "moh pi," who treated diseases by exorcism.

The Rev. Dr. DUNLAP replied that, in the introduction he had written to the Trai Pidok, His Majesty the King took a strong stand against all spirit worship, and upheld a purely ethical Buddhism. But the Buddhist priests did, as a matter of fact, believe in the worship of the "Pi."

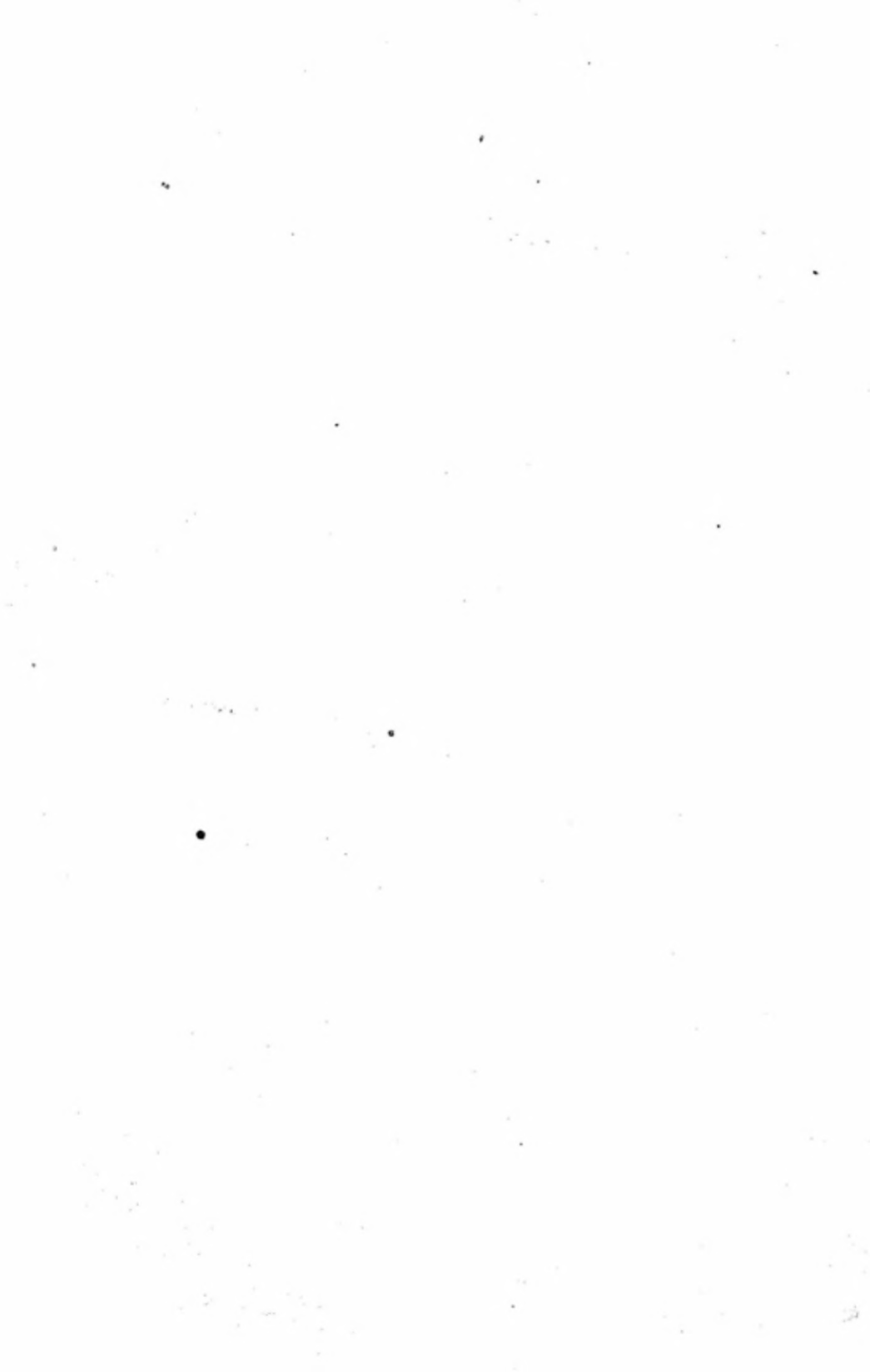
Mr. IRWIN said he did not think the educated class of Siamese believed much in spirits, but the educated class was a small class. There was no doubt, too, that belief in the "pi" was inculcated in every second sermon preached in the Wat sala. The preacher told his hearers that they ought to do right, and that if they did wrong they were likely to come across Nai Ariyaban or some other "pi." But personally he thought it was an advantage to have these beliefs generally held. The mere belief in making merit, without any idea of punishment, would not keep people from doing wrong. In conclusion Mr. Irwin thanked Mr. Giblin for the very clear way in which he had read the paper, and added that the production of the paper was also very much due to Mr. Giblin's help and insistence.

The Rev. JOHN CARINGTON said the body of a person whose spirit had departed was called "pi" and there was a logical connection between this and the idea of a "pi" entirely separated from any body. As a matter of fact they found the same condition of things in European countries. The coloured people in America were great believers in ghosts, and even in enlightened Europe the same beliefs were to be found. The belief was based no doubt on a perversion of the truth, and it was an interesting question whether first of all the word was applied to the body whose spirit had left it, or whether the superstitious belief came first and the name was transferred to the dead body. For himself he was inclined to think the term was first of all applied to the body, and then people imagined they saw and felt some one or some thing to which the same name was given. Anyhow, the better people were educated and christianized, the less there was of this superstition.

Mr. VAN DER HEIDE asked if the various "pi" they had heard of were individual spirits, or species of spirits, or both. Also they had heard a great deal of information about the relations between the "pi" and human kind, but nothing about the popular belief as to the relations between the spirits themselves.

Mr. IRWIN replied that the names were generic with the exception of the purely mythical "pi" like *Tau Wet-suwann* and *Phya Machurat*.

The meeting closed with a vote of thanks to Mr. Irwin for his very able paper.



Rainfall Records

OF

the Kingdom of Siam.

Reliable records concerning the yearly amount of rainfall in the most important parts of the Kingdom of Siam formerly scarcely could be obtained.

Only some Trading Companies, Missions, European Consuls, and the Royal Railway Department for some periods have recorded the amounts of rainfall in certain places. These records may be found in a General Report on Irrigation and Drainage in the Lower Menam Valley.

But these observations were by no means sufficient to furnish an exact and fully reliable statement concerning the yearly amount of rain throughout the country.

Since some years, however, the Ministry of Agriculture obtained rainfall records from the chief towns of several provinces. When the Royal Irrigation Department was established, the rainfall records were entrusted to that Department. The care of this Department has led to a gradual extension of the rainfall observations, so that now a regular system of rain gauge stations is established all over the country and chiefly in the catchment area of the main rivers.

The observations are made at the Amphur offices up country, by the kind aid of the Ministry for the Interior.

The total number of rain gauge stations is now seventy-seven and this number gradually may still be increased.

The Amphur offices are sending regular observations to the Recorder of the Royal Irrigation Department, who registers and

controls these records and works out the annual rainfall records and rainfall charts.

At present these observations have been registered for a period of three years ; and consequently three annual reports and rainfall maps have now been worked out which may be regarded as a reliable synopsis of the rainfall records in Siam.

The amount of rain is given in Millimetres, and the location of the rain gauge stations is indicated in the tables by latitude and longitude (Greenwich) and also appears on the maps.

The records were formerly controlled and registered by Mr. P. Freye, and at present Major Upathet is occupied in doing this work.

Rain-Report

1st of April, 1904—1st of April, 1905.

Sok 123.

1094-1905.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
1	Bangkok ...	154.0	...	49.5	...	125.5
2	Nakon Chaisao	104.2	...	58.8	...	5.4
3	Rudburi ...	127.4	15	76.9	8	66.8
4	Gantjanaburi	88.9	7	144.7	10	207.4
5	Petchburi ...	37.3	6	58.0	2	34.0
6	Pajinburi ...	130.7	...	132.1	...	249.3
7	Nakon Najok	132.3	12	67.6	4	357.9
8	Saraburi ...	91.7	...	58.8	...	215.3
9	Singburi ...	95.9	...	171.1	...	65.2
10	Nakon Sawan	63.8	11	200.5	10	191.1
11	Utai Tani ...	157.0	6	33.1	1	69.2
12	Pitjiti ...	...	...	124.2	7	246.2
13	Dtak ...	52.6	8	...	...	216.8
14	Pitsanuloke ...	72.0	4	170.6	5	127.5
15	Sukotai ...	31.8	3	51.0	3	316.9
16	Pichai ...	83.2	7	281.7	6	212.7

1904-1905.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
...	68.4	...	43.4	...	331.5	...
...	74.7	...	36.8	...	...	...
...	105.2	...	64.8	...	119.6	...
23	288.0	26	86.8	22	81.8	14
5	58.7	3	96.6	5	182.0	18
...	307.8	...	301.4	...	401.8	...
13	392.3	16	561.3	22	489.0	26
...	81.0	...	226.9	...	325.3	...
...	...	...	158.7	...	...	...
22	120.4	21	284.4	23	368.0	35
10	126.5	8	286.1	14	340.2	...
10	250.9	9	213.5	16	310.2	20
15	22.1	6	48.0	8	288.2	22
...	181.8	11	125.5	12	343.6	17
19	141.6	13	226.5	20	337.9	14
9	97.2	21	157.5	29

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1904-1905.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
1	198.7	...	189.1	...	...	...	8.6
2	99.8	...	...	48.7	...	...	...
3	219.2	...	118.3	...	...	...	...
4	191.6	32	70.6	18	...	...	10.5
5	184.4	17	...	...	2.0	2	...
6	28.2	...	27.7	...	...	...	...
7	138.6	7	60.1	10	...	...	...
8	77.4	...	40.9	...	...	...	...
9	278.2	...	...	...	...	...	...
10	221.8	8	94.2	7	...	...	27.0
11	249.2	12	88.7	7	...	...	31.9
12	95.9	5	...	...	6.7	1	21.0
13	111.5	7	104.1	5	10.4	2	...
14	98.3	4	81.1	4	7.2	1	2.1
15	77.9	11	41.9	9	4.9	2	...
16	...	...	...	...	52.1	2	...

1904-1905.

January	February	February	March	March	Total Quantity of Rain 1st April, 1904 to 1st April, 1905.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	...	...	70.3	3	1209.0
...	...	...	...	...	428.4
...	...	...	...	...	897.7
1	5.3	1	21.0	2	1198.6
...	...	...	...	...	753.5
...	16.3	1	...	...	1595.3
...	11.2	...	...	...	2210.3
...	...	...	...	...	1112.3
...	...	...	...	...	769.1
3	144.0	1	...	...	1715.2
...	41.1	...	20.1	...	1443.1
2	...	...	...	...	1208.6
...	7.7	1	1.9	1	868.3
1	10.0	1	...	...	1169.7
...	2.5	1	0.7	1	1233.6
...	...	...	13.1	1	897.4

1904-1905.

	Highest amount of rain during 1 week.	Lowest amount of rain during 1 week.	Maximum.	Minimum.	Northern Latitude.	Eastern Longitude.	Height above sea-level. Metres.	Distance from sea coast. Kilometres.
1	?	141.8 8-14 September	...	...	13°45'	100°32'	...	27
2	?	121.5 1-6 September	...	...	13°47'	100°12'	...	33
3	?	113.7 1-7 November	...	...	13°32'	99°52'	9	28
4	157	122.3 22-31 October	...	...	14°2'	99°33'	...	88
5	58	80.0 8-14 October	...	...	13°7'	99°58'	...	14
6	?	119.0 8-14 August	...	...	14°3'	101°23'	...	80
7	?	216.5 22-31 July	...	...	14°13'	101°11'	...	87
8	?	337.8 8-14 September	...	...	14°33'	100°57'	...	275
9	?	104.5 8-14 October	...	...	14°49'	100°22'	...	142
10	141	209.9 22-31 August	...	...	15°38'	100°8'	32	238
11	?	162.8 8-14 September	...	...	15°23'	100°2'	...	240
12	70	134.2 22-30 September	...	...	16°25'	100°21'	9	284
13	75	164.0 1-7 June	...	...	16°52'	99°8'	...	188
14	?	155.2 8-14 September	16°47'	100°12'	46	282
15	99	189.3 1-7 June	17°	99°50'	...	105
16	75	148.3 15-21 September	17°16'	100°7'	54	297

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[8]

1904-1905.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
17	Sawankaloke	78.5	8	54.7	4	826.6
18	Tern	16.0	2	163.3	6	249.0
19	Praa	28.3	5	142.5	9	104.2
20	Lampang	22.0	...	...	...	86.0
21	Nae	...	...	64.1	...	151.0
22	Chieng-Mai	40.9	4	...	...	176.3

1904-1905.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days
13	838.0	10	39.5	7	319.6	14
17	74.6	0	69.3	7	302.5	...
12	115.1	25	244.2	49	190.8	32
...	175.2	...	123.4	...	283.1	20
...	238.0	...	221.1	...	156.2	14
19	194.1	20	179.9	20	236.4	22

1904-1905.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
17	105.4	7	9.2	1	10.2	1	...
18	101.0	8	...	...	...	...	...
19	25.4	9	...	...	35.4	2	...
20	79.2	1	4.6	...	33.5	...	...
21	20.4	2	2.8	1	...	...	...
22	194.2	10	26.5	5	31.8	2	...

1904-1905.

January	February	February	March	March	Total quantity of rain 1st April 1904. 1st April 1905.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	5.0	2	...	...	2186.7
...	...	...	...	...	975.7
...	10.6	5	...	...	896.5
...	...	...	...	...	897.0
...	...	...	23.7	2	877.3
...	...	...	...	...	1080.1

1094-105.

Total Number of rain days 1st April, 1904- 1st April, 1905.	Highest amount of rain during 1 week	Lowest amount of rain during 1 week	Maximum	Minimum	Northern Latitude	Eastern Longitude	Height above sea-level	Distance from sea-coast
17 67	76.2 22-31 July	1.7 15-21 February	762.6 22-31 July	...	17°19'	99°32'	Metres ...	kilometres 142
18 49	141.6 8-14 September	5.2 15-21 June	...	...	17°37'	99°12'	188	225
19 148	113.1 8-14 August	1.0 8-14 October	...	...	18°8'	100°8'	36	345
20 ?	110.6 22-31 July	0.2 22-31 October	...	0.2 22-31 October	18°16'	99°30'	235	290
21 ?	143.8 15-21 August	1.4 15-21 March	...	...	18°46'	100°48'	...	437
22 102	124.4 15-21 September	0.4 1-7 December	...	...	18°48'	99°	306	286

The amount of rain is given in millimetres.

Royal Irrigation Department,

Bangkok, 18th of July, 1906,

P. FREYE,



Rain-Report

1st of April, 1905—1st of April, 1906.

Sok 124.

1905-1906.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
1	Angtong ...	...	...	425.9	11	204.2
2	Ayouthia ...	...	...	289.0	13	89.5
3	Bangkok ...	25.5	1	261.3	10	109.2
4	Buriram ...	24.1	2	263.7	11	104.9
5	Chachengsow	5.9	2	268.5	16	155.2
6	Chaiya ...	52.1	5	84.6	10	118.3
7	Chantaburi ...	46.3	3	476.7	21	322.1
8	Chieng Mai ...	2.0	1	181.0	14	353.6
9	Chumporn ...	...	...	226.9	17	149.5
10	Kanburi ...	...	...	160.1	12	88.6
11	Lang Suan ...	...	...	137.9	11	126.5
12	Lam Poon ...	...	...	203.2	11	199.2
13	Lom Sak ...	...	...	180.7	10	190.3
14	Lopburi ...	...	...	468.1	17	176.3
15	Minburi ...	15.0	1	228.7	7	194.6
16	Nakon Chaissee	...	...	197.4	15	149.9

1905-1906.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
8	410.4	17	265.6	19	248.6	13
11	269.3	15	478.6	14	178.4	19
8	218.0	9	166.3	9	333.4	11
9	270.9	15	171.5	6	240.8	10
13	302.9	17	255.5	19	304.6	17
5	112.3	9	123.1	17	85.7	21
31	852.2	30	432.6	29	187.1	10
19	154.4	21	200.4	21	301.9	18
20	181.2	19	107.1	13	209.4	18
11	134.9	13	29.2	7	98.0	19
7	138.8	11	120.5	5	275.9	13
14	155.5	10	89.4	8	273.4	14
10	86.6	5	158.5	6	266.3	13
14	248.8	15	239.3	19	224.3	14
11	284.1	12	181.1	8	232.4	8
17	99.8	13	74.7	13	280.4	14

1905-1906.

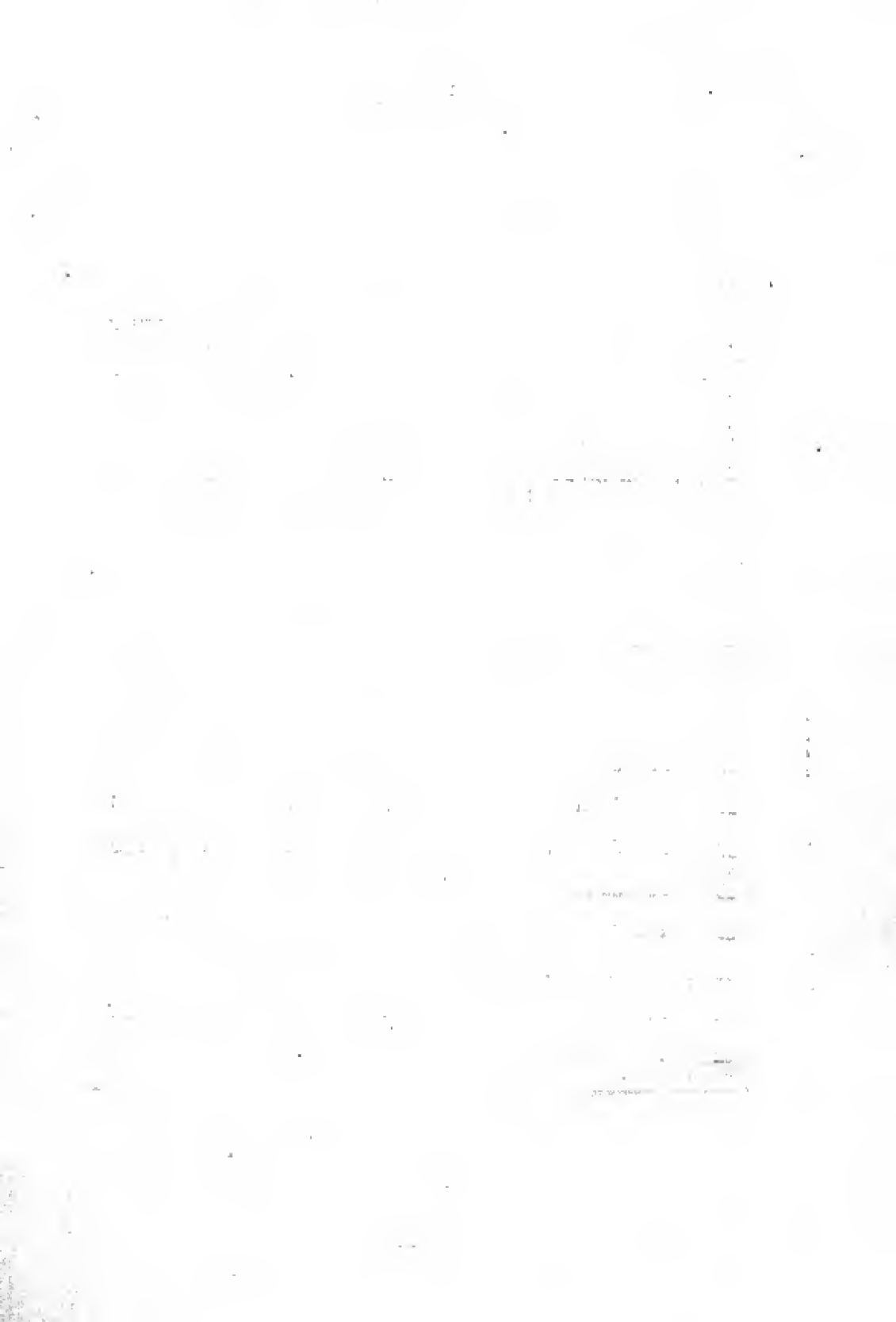
No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
1	172.2	10	67.2	1	...	...	...
2	320.3	14	61.5	2	...	...	...
3	182.0	10	65.5	1	6.8	1	5.5
4	72.5	3	80.5	1	...	...	27.8
5	99.5	11	...	...	16.0	1	...
6	182.9	19	69.8	30	250.9	11	71.6
7	329.0	11	52.5	2	1.5	1	...
8	144.7	7	...	...	...	...	...
9	220.2	19	85.6	7	396.1	8	68.0
10	237.2	12	3.9	1	1.5	1	...
11	330.6	12	163.9	7	463.9	5	177.8
12	...	...	7.8	1	...	...	...
13	75.2	3	7.2	1	...	...	5.2
14	117.3	13	...	...	...	...	...
15	221.6	6	34.4	2	...	...	...
16	183.4	12	12.2	2	...	...	5.2

1905-1906.

January	February	February	March	March	Total Quantity of Rain 1st April, 1905 to 1st April, 1906.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	1794.1 mm.
...	1686.6.
1	1873.5
1	18.7	1	1224.4
...	1.5	1	8.7	2	1518.3
7	8.5	1	1159.8
...	2730.0
...	1338.0
6	9.8	2	1588.8
...	747.4
6	13.5	2	1969.3
...	928.5
2	45.1	3	1015.1
...	2.9	1	1477.0
...	1391.9
1	1005.0

1905-1906.

Total Number of rain days 1st April 1905, to 1st April, 1906.	Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Maximum.	Minimum.	Northern Latitude.	Eastern Longitude.	Height above sea-level. Metres.	Distance from sea-coast. Kilometres.
1	79	164.3 27th May	...	...	14°34'	100°29'	...	115
2	88	112.6 28th October	...	...	14°22'	100°35'	...	90
3	61	79.0 8th September	...	...	13°45'	100°32'	...	27
4	59	75.5 14th May	...	...	15°	103°7'	...	288
5	99	104.5 19th September	...	...	13°48'	101°5'	...	30
6	135	96.2 2nd December	...	...	9°22'	99°13'	...	5
7	138	190.7 30th July	...	...	12°39'	102°5'	...	16
8	101	80.3 24th June	...	...	18°48'	99°	306	288
9	129	157.8 2nd December	...	...	10°28'	99°12'	...	on sea
10	86	90.0 26th May	...	...	14°2'	99°33'	...	88
11	79	178.6 6th December	...	...	9°55'	99°3'	...	10
12	58	40.0 15th July	...	...	18°34'	99°	...	270
13	53	73.4 18th August	...	...	16°45'	101°15'	...	668
14	93	182.3 15th May	...	...	14°47'	100°88'	...	189
15	55	94.6 12th May	...	...	not	on	map.	...
16	87	55.2 19th September	...	...	18°47'	100°12'	...	93



1905-1906.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
17	Nakon Nayok	6.1	1	368.8	21	315.1
18	Nakon Sawan	...	...	284.4	15	220.4
19	Nan ...	11.3	3	144.9	9	86.3
20	Nong-chik ...	...	...	208.1	12	84.9
21	Nontaburi ...	1.8	1	318.7	14	230.7
22	Praa ...	1.7	1	208.3	13	97.6
23	Paklat ...	12.2	1	368.4	16	121.8
24	Paknam ...	...	...	347.5	16	84.8
25	Patalung ...	85.7	3	160.8	12	58.2
26	Petchboon ...	...	...	287.9	14	162.5
27	Petchburi ...	1.2	1	112.8	9	76.9
28	Pratumtani ...	11.0	1	342.9	15	171.9
29	Pichai ...	2.5	1	273.0	11	443.6
30	Pichitr ...	17.4	2	144.5	7	180.9
31	Pitsanuloke ...	...	...	182.6	13	304.5
32	Rah-man ..	58.0	1	120.5	8	149.0

1905-1906.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
26	466.0	27	478.4	25	318.9	20
15	184.1	13	279.7	17	153.2	18
9	843.1	15	207.4	10	550.9	18
5	78.0	6	135.7	12	130.6	10
17	309.7	17	180.2	16	348.8	12
11	143.8	17	176.5	18	253.9	18
10	203.4	13	73.1	11	215.2	23
10	175.1	11	150.7	12	247.0	16
10	7.9	10	108.3	5	82.9	5
17	137.9	16	179.7	18	250.3	19
6	282.6	11	72.7	7	129.6	12
13	171.6	11	317.1	17	246.1	15
13	141.3	6	181.4	7	669.3	14
17	217.5	17	265.1	16	824.8	17
21	403.0	17	251.1	12	339.9	15
7	57.8	9	196.2	12	102.2	9

1905-1906.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
17	220.3	15	5.8	2	0.2	1	66.7
18	223.9	18	...	...	...	...	...
19	33.0	2	16.1	1	...	...	...
20	149.8	7	857.4	8	200.0	14	...
21	176.1	12	40.5	1	11.2	1	...
22	242.7	8	0.9	1	1.1	1	...
23	248.6	9	66.0	3	...	...	...
24	131.7	11	49.0	2	...	...	9.3
25	12.6	11	40.7	19	48.3	14	16.1
26	119.5	10	7.8	1	...	...	10.0
27	227.7	8	67.5	3	...	...	...
28	166.4	11	132.5	1	...	...	...
29	110.3	3	...	...	53	1	...
30	231.9	10	0.2	1	...	...	...
31	160.1	6	...	...	...	...	...
32	367.1	14	344.1	8	325.5	9	368.5

1905-1906.

January	February	February	March	March	Total Quantity of Rain 1st April, 1905 to 1st April, 1906.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
1	1.7	1	2252.0 mm.
...	34.7	2	1380.4
...	1393.0
...	1344.5
...	1617.7
...	1126.5
...	1308.7
1	11.2	1	91	2	1205.4
11	16.9	6	637.9
1	17.5	4	1173.1
...	971.0
...	2.1	1	...	...	1561.6
...	1826.7
...	85.0	3	1517.3
...	29.8	1	1621.0
13	2086.9

1905-1906.

Total Number of rain days 1st April 1905, to 2nd April, 1906.		Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Maximum.	Minimum.	Northern Latitude.	Eastern Longitude	Height above sea-level.	Distance from sea-coast.
								Metres.	Kilometres.
17	142	120.0 3rd July	0.2 12th December	...	...	14°13'	101°11'	...	87
18	98	77.4 27th May	0.2 6th May	...	...	15°38'	100°8'	82	935
19	62	150.6 3rd September	0.3 27th June	...	...	18°46'	100°48'	...	437
20	74	76.1 30th November	0.4 20th May	...	...	6°45'	101°6'	...	...
21	91	94.5 18th May	0.5 1st May	...	...	18°50'	100°32'	...	36
22	88	38.9 17th September	0.3 4th September	...	...	18°8'	100°8'	86	345
23	86	77.5 29th October	0.2 13th May	...	...	18°39'	100°33'	...	15
24	82	79.3 18th May	0.1 23rd June	...	...	18°35'	100°35'	...	5
25	106	66.6 15th September	0.1 6th July	...	...	7°33'	100°4'	...	33
26	100	61.0 26th September	0.4 30th May	...	...	16°24'	101°8'	...	320
27	57	70.3 14th July	0.1 15th June	...	...	19°7'	99°58'	...	14
28	85	132.5 4th November	0.6 22nd May	...	...	19°58'	100°32'	...	50
29	56	200.0 28th September	2.1 9th May	...	...	17°16'	100°7'	55	297
30	90	114.3 15th October	0.2 22nd May	...	...	16°25'	100°21'	9	234
31	85	105.1 8th August	0.1 27th November	...	...	16°47'	100°12'	46	282
32	90	150.4 8th November	0.3 20th July	...	...	...	...	not on map.	...



1905-1906.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
33	Rajburi ...	24.1	1	126.3	8	178.9
34	Rangna ...	50.9	5	244.4	14	176.4
35	Saiburi ...	...	...	1.8	8	0.8
36	Samut Sakon ...	...	...	273.5	12	98.4
37	Saraburi ...	...	...	207.0	13	146.2
38	Sawun-kaloke	0.7	1	211.3	12	199.4
39	Singliburi ...	...	...	306.1	11	152.7
40	Songkla ...	27.5	3	119.3	15	77.8
41	Sri-tamaraj ...	30.6	5	262.1	14	85.7
42	Sukotai ...	...	...	280.1	14	338.7
43	Supanburi ...	...	...	101.5	10	58.2
44	Taling Chan ...	23.6	2	344.0	13	132.6
45	Tani ...	...	...	196.8	12	60.8
46	Tak ...	...	...	141.7	11	196.5
47	Tanyaburi ...	11.6	2	...	...	213.4
48	Tern ...	5.0	1	163.4	13	73.1

1905-1906.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
16	197.6	14	115.1	8	233.5	11
12	169.7	13	332.1	10	177.9	9
7	0.9	5	...	...	0.7	6
12	92.7	8	102.6	9	313.2	14
14	436.4	18	235.0	16	295.1	17
21	141.8	16	178.0	12	445.7	21
13	141.6	14	240.1	14	290.1	15
10	59.6	8	73.9	8	129.1	10
10	70.5	8	90.1	11	103.8	8
20	186.7	21	181.8	18	279.9	18
7	196.8	12	128.7	10	199.2	15
18	263.6	17	130.4	16	299.9	19
8	112.4	13	124.3	12	...	...
13	106.7	9	62.8	5	269.9	12
12	404.5	10	261.1	11	190.0	12
11	...	...	...	...	...	...

1905-1906.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
33	158.2	19	3.4	1	...	...	...
34	148.0	9	438.2	13	476.6	18	291.2
35	252.7	8	207.1	10	...	...	220.4
36	134.8	9	36.4	1	...	...	2.0
37	189.9	11	...	...	...	...	9.1
38	82.1	9	12.6	2	6.8	1	17.5
39	235.4	8	16.3	1	...	...	...
40	219.4	18	413.3	16	358.6	14	107.6
41	314.3	16	291.2	16	415.8	15	371.7
42	185.9	11	2.5	1	...	...	...
43	347.9	13	3.2	1	...	...	49.1
44	...	...	...	...	1.5	1	6.0
45	...	...	...	...	...	...	17.0
46	166.0	10	60.9	3	...	...	...
47	176.0	9	52.5	2	...	...	...
48	...	...	...	...	...	...	...

1905-1906.

January	February	February	March	March	Total Quantity of Rain 1st April, 1905 to 1st April, 1906.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	1037.1 mm.
9	34.1	3	2539.5
5	685.4
2	1053.6
1	3.2	1	1521.9
1	1295.9
...	10.0	1	1392.3
9	18.5	1	23.0	2	1627.6
13	46.9	5	2062.7
...	1455.6
1	1079.6
1	0.8	1	1202.4
3	13.0	2	524.3
...	1004.5
...	1309.1
...	241.5

1905-1906.

Total Number of rain days 1st April 1905, to 1st April, 1906.	Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Maximum.	Minimum	Northern Latitude.	Eastern Longitude	Height above sea-level. Metres.	Distance from sea-coast. Kilometres.
33	76	43.0 27th September	...	...	13°32'	99°52'	9	28
34	115	120.3 6th November	...	0.1	not	on	map	...
35	49	80.8 12th January	...	...	6°31'	101°48'	...	9
36	67	118.3 18th May	...	...	13°32'	100°16'	...	4
37	91	45.6 27th May	...	...	14°33'	100°57'	...	117
38	86	108.2 5th September	...	...	17°19'	99°52'	61	275
39	77	108.7 15th August	...	0.1	14°49'	100°22'	...	142
40	114	113.9 1st December	...	...	7°12'	100°37'	...	Gulf of Siam
41	121	130.4 4th October	...	0.1	8°25'	99°57'	...	9
42	103	112.3 10th September	...	...	17°	99°50'	38	256
43	69	93.7 20th October	...	...	14°26'	100°7'	...	105
44	88	60.5 25th May	...	...	...	not on map	on map	...
45	50	56.1 18th May	...	...	6°33'	Bangkok 101°17'	District	Gulf of Siam
46	63	58.0 26th May	...	...	16°52'	99°8'	...	188
47	58	206.7 23rd July	...	...	Rangsit District	District	...	...
48	25	51.1 26th May	...	...	17°37'	99°8'	188	225

1905-1906.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
49	Utai Tani	10.8	2	214.2	11	91.5
50	Yala	156.0	4	170.2	9	107.0
51	Yaring	...	...	168.7	12	108.9
52	Chaiyapoom	109.5	2	279.1	7	...
53	Korat	...	...	300.2	11	119.3
54	Patjimburi	...	...	...	...	...
55	Lampang	...	...	149.5	14	121.6
56	Chornburi	...	...	...	...	...
57	Eastern Bangkok	0.3	1	192.0	...	157.1

1905-1906.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days
12	159.5	13	193.1	14	313.2	17
4	130.7	6	147.2	8	124.5	11
7	92.6	7	103.6	5	58.9	11
...	104.2	5	68.8	3	...	...
11	156.9	5	193.8	5	152.8	10
...	425.4	19	238.2	15	362.8	14
15	111.5	20	131.7	22	457.8	25
...	155.9	13	218.4	11	243.5	16
...	172.7	2	153.4	11	244.5	9

1905-1906.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
49	212.8	10	5.8	1	...	...	...
50	206.3	10	423.0	16	198.2	12	214.6
51	163.0	17	329.2	18	341.0	17	122.3
52	...	...	...	...	...	...	...
53	153.5	6	56.5	2	...	...	...
54	208.0	12	16.1	2	0.6	1	...
55	...	...	...	...	...	...	...
56	182.0	11	15.3	2	...	...	...
57	197.5	21	96.8	2	...	...	...

1905-1906.

January	February	February	March	March	Total quantity of rain 1st April 1905- 1st April 1906.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	1.2	2	1202.1 mm.
10	11.5	3	32.5	4	1921.7
19	1.8	1	1490.0
...	561.6
...	1183.0
...	1251.1
...	972.1
...	815.1
...	1214.3

1905-1906.

Total Number of rain days 1st April, 1905.	Highest amount of rain during 24 hours	Lowest amount of rain during 24 hours	Maximum	Minimum	Northern Latitude	Eastern Longitude	Height above sea-level	Distance from sea-coast
49	82	95.1 25th September	...	...	15°23'	100°2'	Metres ...	kilometres 240
50	97	113.5 30th September	...	...	6°31'	101°6'	...	98
51	113	110.7 7th November	...	0.1	6°52'	101°25'	...	Gulf of Siam
52	17	85.0 9th April	...	...	15°34'	101°55'	...	250
53	50	124.7 26th May	...	...	14°58'	102°7'	...	209
54	03	81.3 16th July	...	...	14°3'	101°23'	...	80
55	96	54.9 26th May	...	0.1	18°16'	99°30'	235	290
56	53	94.1 18th August	13°25'	100°59'	...	Gulf of Siam
57	26	142.3 21st May

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1st of April, 1906—1st of April, 1907.

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1906-1907.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
1	Antong ...	1.2	1	92.3	12	196.3
2	Ayouthia ...	10.6	2	132.9	8	162.8
3	Bangkok ...	6.3	2	110.3	11	129.5
4	Chantaburi ...	35.3	2	374.7	16	413.5
5	Kanburi ...	38.5	3	111.6	13	67.8
6	Buriram ...	36.0	3	140.6	9	149.0
7	Minburi ...	1.0	1	78.4	11	78.4
8	Nakawn Chaisee	0.2	1	79.4	7	63.4
9	Nakawn Najok	25.1	3	117.2	9	466.2
10	Nontaburi ...	...	...	145.5	12	108.4
11	Paklat ...	43.0	1	172.0	7	163.8
12	Pratumtani ...	10.4	2	106.3	10	107.0
13	Praa ...	8.6	4	25.1	12	92.3
14	Pitsanuloke ...	4.2	1	190.1	7	92.9
15	Samut-Sakawn	0.5	1	...	...	80.2
16	Saraburi ...	32.8	2	151.5	10	223.7

1906-1907.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
11	144.6	12	126.3	10	240.3	17
12	171.8	13	190.4	14	349.8	16
13	188.0	15	166.7	14	330.1	20
11	378.5	20	462.7	14	270.5	20
8	156.3	13	68.6	9	206.7	14
8	246.2	12	188.0	5	284.0	14
6	188.9	11	99.5	7	240.4	11
10	76.3	12	92.0	10	280.0	11
19	375.2	13	397.9	17	435.2	20
12	115.0	16	130.7	14	300.8	17
11	181.0	12	243.9	12	358.9	17
7	126.4	15	131.4	9	306.0	17
16	139.8	19	86.6	11	197.9	17
4	85.3	11	207.3	11	364.7	8
15	73.7	10	98.6	9	214.2	17
11	268.6	7	153.0	7	319.5	15

1906-1907.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
1	161.0	4	4.8	2	...	...	...
2	133.3	6	44.7	4	...	...	25.0
3	107.4	7	27.8	3	...	...	35.2
4	8.5	5	...	...	...	...	...
5	99.2	9	54.0	4	...	...	39.0
6	75.5	3	1.0	1	...	...	49.0
7	248.4	8	21.6	2	...	...	...
8	76.9	5	40.1	4	...	...	...
9	88.4	9	80.6	3	...	...	...
10	171.3	7	...	...	...	...	1.0
11	107.9	7	19.6	4	...	...	11.0
12	175.5	6	27.9	2	...	...	2.4
13	97.0	7	17.5	2	...	...	10.0
14	53.5	2	2.8	1	...	...	34.6
15	114.4	11	2.1	1	...	...	...
16	24.8	4	46.9	2	...	...	8.0

1906-1907.

January	February	February	March	March	Total Quantity of Rain 1st April, 1906 to 1st April, 1907.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	...	...	75.8	4	1042.6 mm.
1	4.2	1	93.1	5	1318.6
2	2.4	1	129.7	6	1283.4
...	...	...	...	...	1943.9
1	...	...	77.0	4	918.7
1	52.5	2	14.0	1	1213.8
...	20.0	1	151.8	5	1128.4
...	...	...	...	...	708.3
..	26.1	1	154.3	3	2116.2
1	43.9	1	93.4	3	1110.0
2	...	...	241.4	4	1542.5
1	6.7	2	252.6	6	1252.6
2	...	...	40.7	7	715.5
2	23.4	1	47.7	5	1106.5
...	...	...	39.6	3	623.3
1	22.5	1	115.3	2	1366.6

1906-1907.

	Total Number of rain days	Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Northern Latitude.	Eastern Longitude	Height above sea-level, metres.	Distance from sea-coast, km.
1	78	80.7 3rd October	1.2 4th April	14°34'	100°29'	...	115
2	82	63.8 12th September	0.6 27th April 6th July	14°22'	100°35'	...	90
3	94	94.6 14th September	0.4 23rd June	13°45'	100°32'	...	27
4	77	220.0 22nd August	0.2 10th August	12°29'	102°05'	...	16
5	78	55.0 1st March	0.3 26th May 23rd June 24th July	14°2'	99°33'	...	88
6	59	123.0 1st September	0.9 12th May	15°	103°7'	...	288
7	63	57.1 11th September	1.0 1st April 4th May	not on	map	...	87
8	60	111.5 29th September	0.2 4th April	13°47'	100°12'	...	33
9	97	100.1 31st March	0.8 6th June	14°13'	100°12'	...	...
10	83	93.1 28th September	0.3 5th August	13°50'	100°32'	...	36
11	77	39.0 31st March	0.3 3rd September 2nd November	13°39'	100°33'	...	15
12	77	116.0 31st March	0.3 27th June	13°58'	100°32'	...	50
13	97	41.3 10th September	0.1 4th April	13°8'	100°8'	...	345
14	53	134.1 25th September	0.2 23rd July	16°47'	100°12'	48	282
15	67	57.0 12nd September	0.4 9th June	13°32'	100°16'	...	4
16	62	100.0 31st July	1.0 26th May	14°33'	100°57'	...	117

1906-1907.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
17	Singhburi ...	13.3	2	140.6	11	39.1
18	Supanburi ...	21.8	1	130.9	5	65.1
19	Sawankaloke...	8.1	1	108.4	10	120.5
20	Sukotai ...	...	...	85.3	6	98.0
21	Paknam ...	50.7	1	134.8	7	141.6
22	Petchaboon ...	70.5	4	194.2	14	127.4
23	Nakawn Sawan	2.1	1	85.5	8	38.5
24	Talingchan ...	15	1	131.3	13	146.9
25	Tanyaburi ...	19.5	4	103.6	8	54.6
26	Leng Suan ...	...	...	65.1	11	101.0
27	Song-kla ...	10.0	5	89.2	12	221.7
28	Chumphon ...	40.7	2	339.7	15	176.9
29	Sritamaraj ...	51.2	8	74.4	5	155.8
30	Nongchik ...	68.0	1	132.0	2	172.4
31	Rangaa ...	152.5	7	158.3	7	124.9
32	Tuni ...	33.6	1	...	...	210.1

1906-1907.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
8	51.1	7	122.3	10	275.7	12
4	108.6	3	337.6	14	366.4	9
10	63.4	9	65.9	11	304.9	12
11	120.6	10	134.4	12	244.3	13
9	72.5	10	204.1	11	231.0	12
9	139.5	13	194.6	15	309.8	14
2	148.0	10	173.4	10	145.6	8
13	152.2	16	211.4	18	218.7	19
8	110.0	8	...	...	97.7	12
11	45.6	5	151.2	10	97.6	7
16	88.9	5	26.6	7	35.5	7
16	206.2	18	253.6	16	139.8	15
14	83.5	8	120.2	13	181.4	6
9	64.0	4	70.5	3	10.2	6
9	130.3	9	74.1	7	250.0	8
9	57.9	6	48.6	5	120.0	7

1906-1907.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
17	84.5	4	24.5	2	...	...	...
18	174.4	4	...	...	...	...	...
19	119.9	6	11.0	2	...	...	4.1
20	361.9	7	1.8	1	...	...	7.5
21	113.3	9	30.1	1	...	...	29.0
22	22.3	4	12.5	1	...	...	20.7
23	86.4	3	...	...	...	...	2.0
24	78.5	7	44.0	5	...	...	15.0
25	62.5	7	67.0	2	...	...	5.7
26	868.9	15	253.8	7	235.0	6	58.3
27	348.0	14	438.3	20	527.8	16	116.5
28	508.5	19	322.2	4	201.9	11	45.2
29	420.9	23	506.0	15	430.4	20	151.6
30	158.5	16	358.5	10	504.4	24	31.6
31	100.3	13	461.9	12	715.1	18	31.6
32	162.8	11	369.4	10	450.0	15	142.1

1906-1907.

January	February	February	March	March	Total Quantity of Rain 1st April, 1906 to 1st April, 1907.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	...	...	103.8	6	854.9
...	...	...	...	...	1204.8
1	...	...	60.7	5	866.9
1	...	...	71.5	3	1124.8
2	...	...	262.1	4	1269.2
1	29.1	3	81.3	3	1201.8
1	12.6	2	14.9	6	709.0
2	34.0	1	71.8	4	1104.8
2	...	...	...	...	520.6
2	7.5	2	89.0	3	1472.5
3	53.5	3	14.0	2	1920.0
2	45.7	3	108.5	5	2388.9
8	21.6	3	33.0	5	1280.0
4	22.5	6	81.8	7	1674.4
4	22.5	6	81.8	7	2303.3
1	40.0	2	...	...	1501.7

1906-1907.

	Total Number of rain days	Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Northern Latitude.	Eastern Longitude	Height above sea-level.	Distance from sea-coast. km.
17	62	93.5 30th September	0.2 2nd June	14°49'	100°22'	...	142
18	40	119.4 12th September	0.3 13th August	14°26'	100°7'	...	105
19	67	56.7 19th September	0.5 23rd May	17°19'	99°52'	200 feet	275
20	64	145.6 2nd October	0.6 24th June	17°	99°50'	126 "	256
21	66	114.0	1.2 13th September	18°35'	100°38'	...	5
22	81	63.0 8th June	1.3 24th July	16°24'	101°8'	...	320
23	51	42.2 7th July	0.3 17th March	15°38'	100°8'	105 "	238
24	99	91.0 12th September	0.6 28th-29th July	Bangkok	District	...	...
25	51	41.3 24th May	0.3 13th August	Rangsit	District	...	...
26	79	62.0 27th November	0.8 2nd August	9°55'	99°3'	...	10
27	11.0	112.5 25th December	0.2 24th June	7°12'	100°37'	...	...
28	12.6	272.6 27th November	0.3 2nd August	10°28'	99°12'	...	on sea
29	12.8	94.5 24th November	0.2 26th April	8°25'	99°57'	...	9
30	92	115.0 13th May	1.0 3rd September	6°48'	101°6'	...	5
31	10.7	131.0 30th December	0.5 25th July	Malay	Peninsula	...	...
32	67	183.4 22nd November	0.8 22nd July	6°53'	101°17'	...	Gulf of Siam

1906-1907.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
33	Pratjin ...	7.4	1	133.0	7	226.9
34	Lopburi ...	...	...	108.3	7	135.0
35	Pichai ...	...	...	134.6	7	68.0
36	Utai-Tani ...	45.7	1	82.8	7	139.6
37	Lam-Sak ...	14.6	2	127.8	5	59.5
38	Korat ...	16.0	2	153.6	10	121.2
39	Lam Poon ...	...	...	141.7	8	69.4
40	Rakman ...	146.0	4	...	...	153.4
41	Yaring ...	9.0	1	50.9	7	198.8
42	Chiang Mai ...	...	...	107.1	12	51.7
43	Patchaburi ...	...	...	117.3	6	147.2
44	Pichitr ...	0.4	1	189.4	5	60.8
45	Chachongsow ...	...	...	96.3	9	184.0
46	Radburi ...	...	...	81.8	9	86.1
47	Tak (Rahang) ...	...	...	191.9	10	77.2
48	Chornburi ...	...	...	46.0	5	120.1

1906-1907.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
12	225.3	11	377.8	15	468.7	18
8	220.2	6	68.2	6	438.1	14
8	115.0	11	180.7	9	558.4	13
5	143.1	5	145.7	11	392.0	13
9	88.8	10	163.3	14	265.6	12
9	90.0	14	314.9	21	298.9	15
6	143.0	8	181.6	7	280.2	9
6	192.8	5	290.8	6	78.6	7
11	77.4	9	101.6	11	293	4
8	124.8	13	92.5	11	254.9	12
11	175.9	12	236.5	8	165.9	9
4	108.9	7	190.1	9	293.6	12
12	119.5	15	280.9	20	289.9	19
12	71.5	11	145.1	13	146.5	16
9	63.4	9	106.5	8	170.9	14
10	70.0	6	208.0	11	225.6	16

1906-1907.

No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
33	71.0	4	36.5	1	...	...	15.2
34	264.9	4	11.0	1	...	...	31.0
35	110.5	6	27.0	1	...	...	25.5
36	49.7	5	...	...	...	...	...
37	25.1	4	14.9	2	...	...	...
38	247.5	8	94.9	5	...	...	18.3
39	65.1	2	...	...	...	...	42.2
40	152.3	12	401.7	6	335.2	18	6.1
41	173.8	16	376.9	9	345.9	14	...
42	61.2	6	...	...	...	...	42.0
43	215.3	10	122.3	4	...	...	...
44	156.6	4	3.9	3	...	...	...
45	127.0	7	28.6	1	...	...	...
46	126.7	9	94.9	5	...	...	...
47	200.2	8	...	...	...	...	5.2
48	143.0	5	22.7	4	...	...	81.6

1906-1097.

January	February	February	March	March	Total Quantity of Rain 1st April, 1906 to 1st April, 1907.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
2	...	...	66.0	3	1627.8
2	...	...	108.8	3	1885.5
2	...	...	40.6	5	1260.3
...	0.5	1	62.9	5	1062.0
...	15.1	3	73.1	2	847.8
3	46.5	3	52.0	2	1448.8
2	...	...	...	...	873.2
3	17.0	4	70.5	1	1844.4
...	...	...	...	...	1363.1
3	...	...	11.3	2	745.5
...	...	...	73.0	2	1253.4
...	55.2	2	44.4	4	1103.3
...	...	...	67.7	3	1193.9
...	27.0	1	...	...	779.6
1	...	...	96.5	7	911.8
1	9.0	1	75.9	5	996.9

1906-1907.

Total Number of rain days	Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Northern Latitude.	Eastern Longitude	Height above sea-level.	Distance from sea-coast. km.
33	74	91.8 23rd July	14°3'	101°23'	...	80
34	46	204.0 3rd October	14°47'	100°38'	...	139
35	61	139.0 18th September	17°16'	100°7'	176 feet	297
36	53	109.2 2nd September	15°23'	100°2'	...	240
37	63	116.0 24th September	16°45'	101°15'	...	363
38	92	83.1 13th October	14°58'	102°7'	...	209
39	42	103.9 2nd September	18°34'	99°	...	270
40	72	213.6 13th November	Malay Peninsula	...	...	...
41	82	140.5 23rd November	6°52'	101°25'	...	...
42	67	41.0 8th September	18°48'	99°	1003 feet	288
43	62	58.0 15th August	18°7'	99°58'	...	14
44	51	93.4 25th September	16°25'	100°21'	80 "	...
45	86	73.5 1st August	13°43'	101°5'	...	30
46	76	55.1 21st August	13°32'	99°52'	28 "	28
47	66	92.5 3rd October	16°52'	16°32'	...	188
48	64	81.6 19th January	13°25'	100°58'	...	Gulf of Siam

1906-1907.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
49	Lampang ...	...	...	64.2	10	108.1
50	Chaiya ...	...	...	202.7	14	121.4
51	Nan ...	...	...	106.1	10	119.8
52	Patalung ...	6.2	4	8.5	8	17.5
53	Irrigation Dept. Bangkok }	...	...	...	...	90.1
54	Ban Pot ...	...	...	...	...	89.0
55	Manorom ...	...	...	...	...	...
56	Mg. Laple ...	...	...	...	...	...
57	Prom Piram ...	...	...	...	...	...
58	Nangrawng ...	...	...	...	...	...
59	Ratanaburi ...	...	...	...	...	...
60	Putaisong ...	...	...	...	...	...
61	Nakawn Tai ...	...	...	...	...	...
62	Panom Sarakam ...	...	...	...	...	...
63	Yala ...	...	...	51.7	5	146.5
64	Ban Luk Sua ...	...	...	...	...	...

1906-1907.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days.
8	148.2	16	65.5	11	264.8	16
15	121.6	10	105.2	12	48.6	6
11	239.6	13	223.6	13	247.4	18
13	6.2	5	61	6	1.3	2
11	112.0	22	159.7	16	287.7	27
17	120.3	16	149.0	12	319.3	15
...	27.8	3	...	...	244.3	4
...	43.2	11	219.7	15	526.0	18
...	69.6	4	120.6	12	284.5	11
...	54.7	7	181.7	13	195.6	19
...	62.6	5	330.6	17	261.4	14
...	53.7	8	126.4	11	254.0	15
...	137.2	16	265.6	14	454.8	22
...	52.2	6	242.8	20	207.1	21
3	220.8	7	233.7	13	124.0	5
...	...	...	276.6	14	447.7	24

1906-1907.

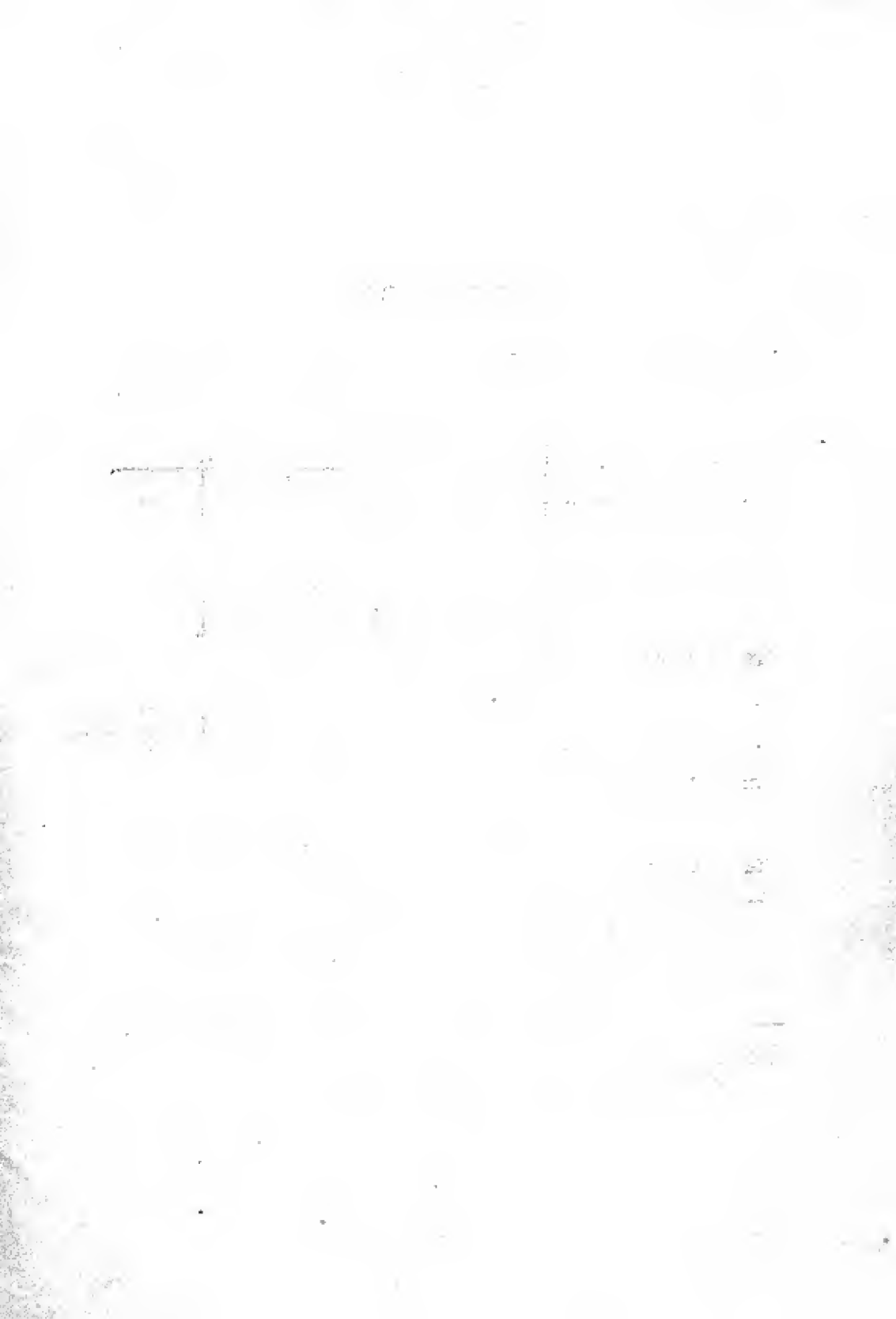
No.	October	October	Nov.	Nov.	Dec.	Dec.	January
	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
49	114.4	5	...	...	...	...	...
50	301.8	14	280.7	11	88.7	7	25.7
51	17.8	2	3.8	1	...	...	75.9
52	54.6	14	56.5	12	59.1	24	23.6
53	120.8	9	40.1	5	...	...	3.7
54	64.9	2	...	...	...	...	23.0
55	34.1	1	...	...	...	...	...
56	79.6	6	12.0	2	...	...	11.8
57	59.6	3	8.9	1	...	...	...
58	...	...	10.1	1	...	...	...
59	...	...	...	...	...	...	...
60	...	...	...	...	...	...	...
61	9.1	3	21.5	1	...	...	15.9
62	140.5	9	...	...	...	...	8.0
63	195.3	8	473.1	10	303.6	13	151.5
64	69.0	6	16.9	2	...	...	6.5

1906-1907.

January	February	February	March	March	Total Quantity of Rain 1st April, 1906 to 1st April, 1907.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	...	...	...	...	765.2
2	...	...	4.4	1	1300.8
1	39.8	1	43.7	5	1117.0
7	4.5	2	4.5	3	248.6
1	42.6	2	143.4	6	1000.1
1	...	...	21.2	3	786.7
...	...	...	100.5	1	406.7
1	3.9	2	34.7	1	950.9
...	1.5	1	24.0	3	508.7
...	...	...	75.0	5	517.1
...	6.2	1	71.6	3	732.4
...	17.0	2	28.0	3	479.2
2	0.5	1	7.3	3	911.9
3	4.5	2	...	...	655.1
2	...	...	...	...	1900.2
2	...	...	...	...	716.7

1906-1907.

Total Number of rain days	Highest amount of rain during 24 hours.	Lowest amount of rain during 24 hours.	Northern Latitude.	Eastern Longitude	Height above sea-level.	Distance from sea-coast. km.
49	59.0 26th September	0.5 26th May	18°16'	99°30'	235 m.	290
50	87.6 27th November	0.9 1st June	9°22'	99°13'	...	5
51	88.0 21st July	0.4 23 July, 24 Sept.	18°46'	100°48'	...	437
52	12.1 24th November	0.2 2 & 31 July, 1 Aug., 13 Oct.	7°33'	100°4'	...	88
53	51.7 1st March	0.1 12th July	13°45'	100°32'	...	27
54	65.0 25th September	0.2 15th June	16°1'	99°58'	...	283
55	100.5 31st March	0.4 27th July	15°23'	100°8'	26 "	208
56	119.0 25th September	0.3 22nd February	17°39'	100°2'	...	312
57	94.2 25th September	0.7 14th March	17°11'	100°4'	...	292
58	47.2 28th August	0.2 20th August	14°43'	102°33'	...	220
59	54.2 24th September	0.9 5-13th August	13°18'	103°50'	...	264
60	94.0 2nd September	0.1 30th September	15°32'	102°45'	...	300
61	178.5 26th September	0.3 15th September	17°8'	100°50'	...	357
62	59.0 11th October	0.2 5th October	13°47'	101°23'	...	57
63	180.0 23rd November	1.5 7th July	6°31'	101°6'	...	38
64	63.0 13th August	1.0 5th October	not on map	map	...	...



1906-1907.

No.	Stations.	April	April	May	May	June
		Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.
65	Chum Saeng ...	...	...	...	...	41.4
66	Kampang Petch	...	...	...	...	97.2
67	Chaiyapoom ...	...	...	165.0	12	208.0
68	M. Phum ...	...	...	...	...	...
69	Krabiri ...	...	...	...	...	...
70	Chantakam ...	...	...	...	...	...
71	Meh Sot ...	...	...	...	...	...
72	Panat Nikawn	...	...	...	...	...
73	Sarakeo ...	...	...	...	...	...
74	Chantuk ...	...	...	...	...	...
75	M. Kleng ...	...	...	...	...	...
76	Am Pur Bantak	...	...	...	...	...
77	Branch M. Tak	...	...	...	...	...

1906-1907.

June	July	July	August	August	September	September
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days
6	...	...	...	...	...	...
7	175.6	11	123.1	8	224.4	11
15	162.0	14	173.9	6	146.6	21
...	79.1	9	134.1	13	321.3	13
...	...	...	65.3	5	523.1	23
...	...	...	163.6	11	743.6	24
...	...	...	104.6	10	187.9	15
...	...	...	...	...	204.6	15
...
...
...
...	...	...	83.0	10	237.6	14
...	...	...	113.3	12	134.4	14

1906-1907.

No.	October Quantity in mm.	October Number of rain days	Nov. Quantity in mm.	Nov. Number of rain days	Dec. Quantity in mm.	Dec. Number of rain days	January Quantity in mm.
65	...	...	...	...	...	...	...
66	158.2	4	...	...	...	...	...
67	...	...	...	...	...	...	14.0
68	...	...	...	...	...	...	...
69	52.2	6	22.2	3	...	...	...
70	151.2	6	...	...	...	...	6.7
71	71.2	8	2.3	1	...	...	3.6
72	172.2	8	80.9	2	...	...	...
73	61.8	7	35.9	5	...	...	...
74	...	...	40.9	2	...	...	...
75	...	...	...	...	...	...	58.2
76	197.3	10	5.8	3	...	...	6.2
77	171.5	7	7.6	2	...	...	12.6

1906-1907.

January	February	February	March	March	Total quantity of rain 1st April 1906- 1st April 1907.
Number of rain days	Quantity in mm.	Number of rain days	Quantity in mm.	Number of rain days	
...	...	...	...	...	41.4 mm.
...	...	...	...	...	778.5
2	...	...	...	...	869.1
...	...	...	...	...	134.5
...	75.0	8	26.7	1	764.5
3	...	...	43.0	1	1108.1
1	...	...	52.1	5	421.7
...	1.2	1	44.8	4	508.7
...	5.0	1	37.0	6	139.7
...	...	...	...	...	40.9
8	...	...	77.1	5	135.3
3	...	...	46.0	6	171.9
1	...	...	70.8	6	510.2

1906-1907.

Total Number of rain days	Highest amount of rain during 24 hours	Lowest amount of rain during 24 hours	Northern Latitude	Eastern Longitude	Height above sea-level	Distance from sea-coast
65	14.8 22nd June	2.2 16th June	16°50'	100°2'	...	272 km.
66	123.4 3rd October	1.1 21st June	16°28'	99°33'	107 m.	206
67	63.5 9th July	1.0 7th June 4th September 16th September	15°34'	101°55'	...	250
68	100.6 25th September	0.2 21st August	16°3'	100°27'	...	284
69	100.6 2nd September	0.5 1st November	14°	101°47'	...	103
70	165.4 10th September	0.7 30th September	14°3'	101°34'	...	91
71	75.2 25th September	0.2 10th October	not on	map	...	23
72	69.9 4th November	0.5 7th September	13°27'	101°12'	...	125
73	16.3 3rd October	1.4 5th November	13°48'	102°4'	...	162
74	...	4.2 22nd January 2nd March	14°47'	101°37'	...	125
75	39.4 20th January	0.2 31st March	12°48'	102°4'	...	188
76	68.2 5th October	0.3 11th August	16°52'	99°8'	...	188
77	81.9 3rd October		16°32'	99°8'	...	

Société d'Ankor.

POUR

La Conservation des Monuments anciens de l'Indo-Chine.

The Siam Society has received from Professor L. Finot, now in Paris and formerly at the head of the Ecole Française d'Extrême-Orient, a letter in which its attention is called to the establishment of an association for the preservation of the ruins of Angkor Wat and other ancient monuments of Indo-China.

The object of the Society has already been made known to members in the general meeting of the 3rd October, 1907, but it was deemed expedient by the Council that further details should be given through the columns of our Journal.

Membership of this Association is divided into two classes:

1.—Honorary members, elected by the Committee, and “membres donateurs” who pay frs. 200 once and for all;

2.—Titular or ordinary members who pay an annual Subscription of not less than frs. 5 per year, or frs. 100 once and for all.

The membership lists contain the names of the foremost and most influential students of and authorities on Far Eastern archaeology, and it is hoped that those interested in archaeological research in Indo-China will join the Association.

The Council have unanimously decided that the Siam Society shall, as a body, join the ranks of the new association, and several of its members have also, independently, expressed the wish of doing so. The documents printed herewith will give all necessary details, and the names of candidates for membership and subscriptions should be sent to the Honorary Secretary.

R. BELHOMME,

Hon. Secretary.

The following is from Professor Finot's letter :—

Le traité franco-siamois du 23 mars 1907 a étendu le protectorat de la France sur les provinces de Battambang, Siemreap et Sisophon.

Avec ces nouveaux territoires, nous avons recueilli un magnifique ensemble de monuments qui viennent s'ajouter à ceux que nous possédions déjà, soit au Cambodge, soit en Annam.

Parmi cette foule d'édifices qui attestent la splendeur des anciennes civilisations indochinoises les temples d'Angkor se placent comme le Parthénon, comme Louqsor, comme le Taj Mahal, au nombre des merveilles architecturales du monde.

Dépositaire de ces trésors, la France a le devoir de les conserver. Encore debout après dix siècles d'existence, ils sont menacés par les ravages du temps, du climat, de la végétation. Il importe de prendre au plus tôt des mesures de préservation. Les budgets locaux ne sauraient assumer tout le poids de cette œuvre considérable : il faut que l'initiative privée leur vienne en aide et assure en partie les ressources nécessaires. Il ne sera pas dit qu'Angkor aura souffert de l'indifférence de ses nouveaux possesseurs plus que des injures du temps et des déprédations passées.

La *Société d'Angkor pour la conservation des monuments anciens de l'Indochine* se propose d'entreprendre résolument cette tâche. Elle fait appel au concours de tous les amis des arts, de tous ceux, Français, étrangers ou indigènes, qui s'intéressent à l'Indochine et souhaitent garantir de la destruction les reliques de son glorieux passé.

Nous espérons que vous voudrez bien accorder votre concours à cette œuvre.

Veuillez agréer, Monsieur, l'assurance de notre considération la plus distinguée.

STATUTS

I.—Objet et composition.

ARTICLE PREMIER.—Il est formé entre toutes les personnes qui adhéreront aux présents statuts, et sous le régime de la loi du 1^{er} juillet 1901, une association qui prend le titre de Société d'Angkor pour la conservation des monuments anciens de l'Indochine.

ART. 2.—La Société a pour but de contribuer, par tous les moyens en son pouvoir, à la conservation et à l'étude des monuments de l'Indochine, en se conformant à l'arrêté du Gouverneur général du 9 mars 1900.

ART. 3.—La Société a son Siège social à Paris. Elle se compose de membres d'honneur, de membres donateurs et de membres titulaires.

ART. 4.—Les membres d'honneur sont désignés par le Comité.

Les membres donateurs sont ceux qui, n'étant redevables d'aucune cotisation arriérée, auront versé en une seule fois une somme d'au moins 200 francs.

ART. 5.—Pour être membre titulaire, il faut :

1^o Etre agréé par le Comité sur la présentation de deux membres de la Société ;

2^o Payer une cotisation annuelle de 5 francs au moins.

Cette cotisation peut être rachetée par un versement de 100 francs, moyennant lequel on devient membre à vie.

ART. 6.—Les Sociétés savantes et autres associations peuvent, à titre collectif, faire partie de la Société.

ART. 7.—Les membres nouveaux paient intégralement la cotisation de l'année de leur admission, et les membres démissionnaires celle de l'année de leur démission.

ART. 8.—Les membres quittant la Société par suite de démission ou autre cause, non plus que les héritiers des membres décédés, ne peuvent rien réclamer de l'avoir de la Société.

II.—Administration et fonctionnement.

ART. 9.—La Société est administrée par un Comité élu pour 3 ans par l'Assemblée générale. Le nombre des membres de ce Comité, fixé en principe à neuf, pourra être porté jusqu'à quinze sur l'initiative du Comité lui-même.

Les élections ont lieu à la majorité simple. Le vote par correspondance est admis. Les membres sortants sont rééligibles.

En cas de décès ou de démission d'un ou de plusieurs de ses membres, le Comité a la faculté de les remplacer ; ces choix doivent être ratifiés par la première Assemblée générale.

ART. 10.—Le Comité choisit parmi ses membres : un président, chargé de diriger ses délibérations, un secrétaire et un trésorier. Le secrétaire est le représentant légal de la Société.

Toutes ces fonctions sont gratuites.

ART. 11.—Une Assemblée générale ordinaire des membres de la Société est convoquée chaque année par le Comité pour entendre le rapport du secrétaire sur les travaux de l'année, approuver les comptes du trésorier et statuer sur les diverses questions portées à l'ordre du jour. Le bureau de cette Assemblée est le même que celui du Comité.

Le Comité peut, en outre, chaque fois qu'il est nécessaire, convoquer une Assemblée générale extraordinaire de la Société.

ART. 12.—Les membres de la Société résidant en Indochine peuvent former un ou plusieurs sous-comités. Chacun des sous-comités correspond avec le Comité central et lui fait toutes les propositions qu'il juge utiles. Il élit un trésorier chargé de recueillir les cotisations locales et d'employer les fonds conformément aux décisions du Comité central.

III. — Revenus et comptabilité.

ART. 13.—Les ressources de la Société se composent : 1° des cotisations des membres titulaires ; 2° des fonds provenant des cotisations rachetées ; 3° des subventions officielles qui peuvent lui être accordées ; 4° des dons et legs ; 5° des revenus des capitaux formant l'actif de la Société.

Toute cotisation perpétuelle de 100 francs doit être capitalisée.

ART. 14.—Aucune dépense ne peut être engagée sans un ordonnancement préalable signé par le secrétaire et par le trésorier. Tout mandat présenté à la caisse doit également être revêtu de ces deux signatures.

IV. — Durée de la Société.

Modification des statuts. Dissolution.

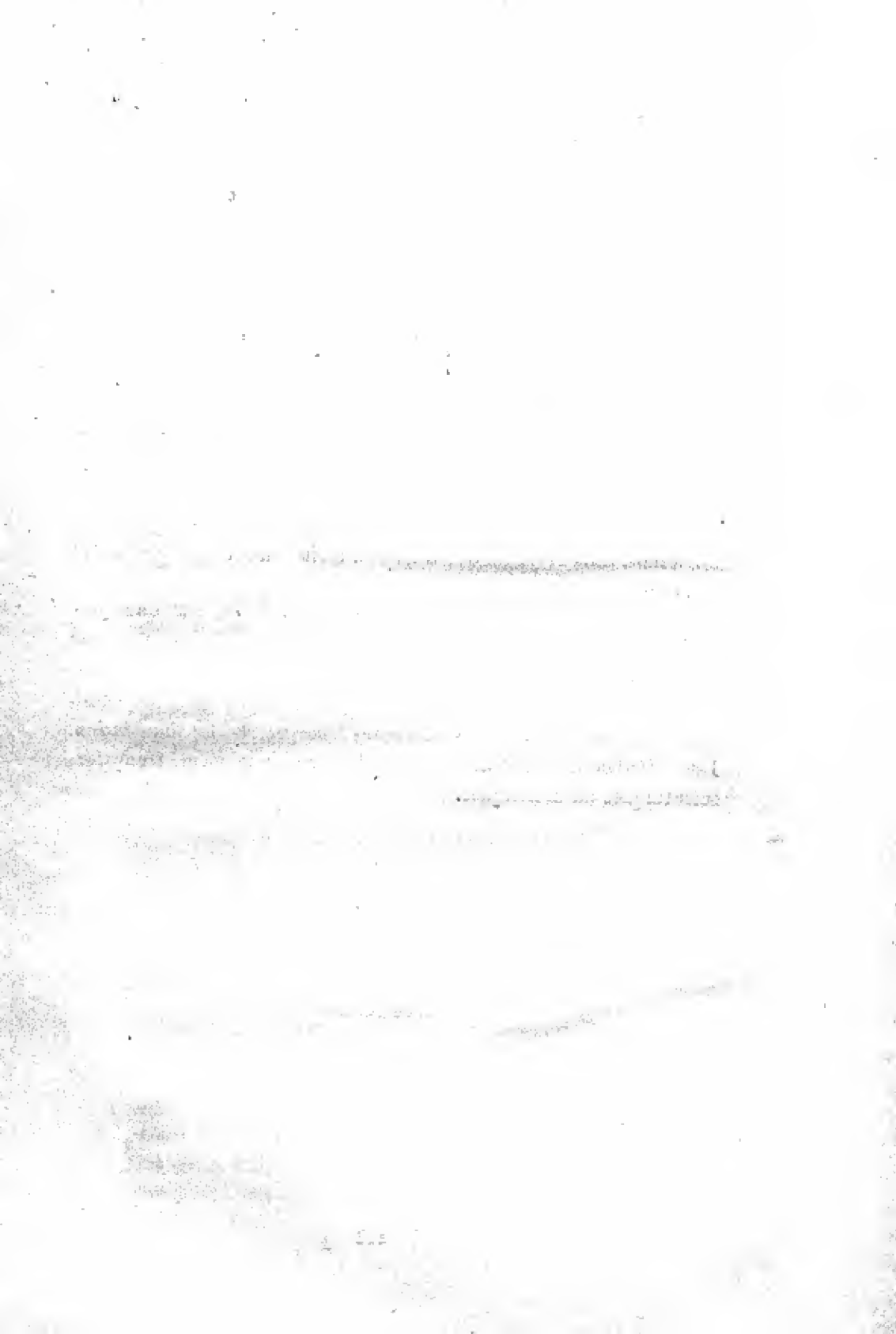
ART. 15.—La durée de la Société est illimitée.

ART. 16.—La Société pourra être dissoute sur une proposition faite par le Comité à la majorité des deux tiers de ses membres.

Cette proposition sera soumise à une Assemblée générale convoquée spécialement à cet effet. Le vote par correspondance sera admis. La majorité devra être au moins des trois quarts des membres inscrits.

ART. 17.—Les statuts pourront être modifiés; sur une proposition du Comité, par une Assemblée générale, dans la forme ordinaire.

ART. 18.—En cas de dissolution, l'Assemblée générale, désignera un ou plusieurs commissaires chargés de la liquidation. Elle attribuera l'actif à une ou plusieurs associations françaises scientifiques ou artistiques.



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The Society does not admit any responsibility on its part
for the views expressed by the contributors individually.

In transliteration each author has followed his own system.

The Edible Bird Nest Islands of Siam.

The Edible Bird Nest islands of the world are not numerous, and are probably confined to the Indian Ocean north of Madagascar and eastward over to the East and West coasts of the Siam Malaya Peninsula, down in the Malay archipelago and some of the tropical islands of the Pacific. This paper has to do with the Bird Nest islands of Siam, largely those of the Choompon region. The greater part of the time that I have spent in investigating this interesting subject has been spent with an old friend. His Excellency Phya Waiyawoot, the ex-Governor of Chaiya Province, whom Mr. Warrington Smyth pronounced, "One of the most interesting men that he had met in his Siam travels," who had charge of the Bird Nest Farm for many years, and who has been most enthusiastic in study of the habits of these attractive little nest builders. His Excellency is by far the best authority on this subject among our Siamese friends. And it is due to him to say that his knowledge of the subject is in accord with the views of the scientists who have investigated it. The writer is indebted to him for many of the facts of this paper. I have also gleaned some knowledge from numerous cruises, in the past twenty-five years, among the Bird Nest islands off Choompon, Lang Suan and Chaiya, and many charming islets off Fanga and Krabee Provinces, on the Bay of Bengal side of Siam. The Bird Nest islands of Singora, five in number, located on the inland Sea, because of their natural beauty, and the attractive caves found within them, are well worth visiting.

The most profitable group, for Siam, is the Thirty Bird Nest islands off the coasts of Choompon, Lang Suan and Chaiya Provinces. In this group of islands, the Bird Nests of three, viz., Lang-Ka-Chew, Koh-Ngarm-Yai and Koh-Ngarm-Noi, are whiter, heavier, more nourishing and higher priced than the nests from all other islands. The nests from these three islands are eagerly

sought after by the epicures of China, and called by them Kong-Ean. One small islet of this group, with an area of hardly more than four acres, just below the Choompon harbour, gave to the Bird Nest Farmer eighty-thousand Ticals worth of Edible Nests in one year.

An holiday, any time during the months April to September inclusive, might be delightfully spent in visiting this group of islands.

The easiest way to reach them would be by one of the East Asiatic Company's steamers to Choompon. And there procure a Siamese sail boat (Rua Pet) for cruising among the islands. Of the thirty islands of this group, only fourteen are favoured by the birds with very large numbers of nests. The attractiveness of the Bird Nest islands on the west Coast of the Peninsula is simply grand. Their natural beauty surpasses that of either the coasts of Java or Japan. Tourists in Europe and America travel long distances to enjoy much tamer scenery.

The picturesque forms of these little islands are very suggestive of fairy stories. Once when sailing in a Chinese craft among these islands, we noticed an opening in an islet down to the sea level. The tide being out we waded into the tunnel some sixty feet through the solid stone wall of the island, thus entering a beautiful amphitheatre more than one-hundred feet in diameter. The walls were one-hundred and fifty feet high with a broad open sky light. Because of the rising tide we had to retreat from this charming place. Not far from this islet is one shaped like a large Chinese tea-pot, and beyond that "Swan Island" on which rises a graceful slender rock shaped like a swan's head and neck, and yonder a group resembling the grain stacks of a harvest field.

But I do not wish to weary my hearers with ecstasies over the almost matchless charms of these islands. We have seen, however, what beautiful homes these hard working little nest builders have chosen. I beg to assure you that should you have time to cross the Peninsula, say from Bandon up the right branch of the River Looang, over the watershed to the Panga province, that gem of Siam for natural beauty, and there take a sail boat for ten days sailing among the islands and islets of Panga bay, you will be abundantly rewarded. Would that all the members of this Society

might realize the enticing natural scenery of Siam's coasts, especially of the Bird Nest islands. Then you would be ready to say, O Siam ! I admire Thee, I love you more than ever. Forgive my lack of appreciation, it was all due to slight acquaintance.

Now let us acquaint ourselves with the tiny birds that contribute so largely to the luxuries of the Royal feasts in China. They belong to the family of Swifts, so called because of the extreme speed of their flight. Classified by some scientists with swallows as "*Hirundo Esculenta*." Others say that they form a genus "*collocalia*," of which the number of species is uncertain. Whilst there is some resemblance between the builders of the edible nests and the chimney swallow of England or the barn swallow of America, it is an outward resemblance. Our little friend on the Peninsula has no near affinity to the swallows there or their allies in England and America. Whilst the former avoids the abodes of men and builds its little home out at sea in the lonely caves and crevices of uninhabited islands, and rarely gets accustomed to the presence of the few guards and nest gatherers there, the swallow is so trustful that it establishes its home in the chimneys, barns and other structures erected by man, and even in unoccupied rooms if permitted to do so. We may also note a wide difference between the material and structure of the nests of these respective birds. The swallow uses mud, straws, and little twigs in making its nest, and is very economical of the secretions used in glueing together the material. But our little species of the "*Genus Collocalia*" uses the secretions of its salivary glands almost, if not exclusively, in making its nests. In this nest there is an absence of mud, twigs and other coarse material, therefore it is considered edible. But the swallow's nest, who could eat that? We have also observed that the swallow of these coasts, as well as our home swallow, is on the wing, much slower, less graceful, and more unsteady than the flight of our little edible nest builder, which makes much swifter journeys and is free from the jerks in flight so characteristic of the swallow. This bird's graceful, easy evolutions in the air, where it is able to remain from daybreak to sunset, are simply admirable.

Then again the edible nest bird is remarkable for the development of its salivary glands, being larger and having greater capacity for secretions than those of the ordinary swallow. This difference seems reasonable when we remember that the one uses various

coarse materials for its nest with only enough saliva to glue it together, whilst the other weaves its nest, we believe, wholly from the secretions of its glands, and it is finely wrought from slender threads. Our industrious little friend has a shorter bill than the swallows, and its bill has not lateral bristles like the swallow, its wings are longer and it is smaller than the swallow of the coast. The weight of this important little swift is only 2 Salungs and 8 Hoons, or about 165 grains. We have frequently noticed the swallow of the coast lighting upon mud banks from which it smuggly collects its food and material for its nest. But we have never seen the edible nest bird light either on land or objects floating on the sea. They leave their abode at the first break of day, keep on the wing all the day and return in the evening to their work of nest building. The swallow, owing to the use of various materials easily procured, builds its nest quickly and rudely. The edible nest bird weaves its symmetrical little nest from long spider-web like threads of saliva which has been sought in the air miles and miles away and the painstaking little creature spends about *one-hundred days* in making its first nest. One interesting feature common to the two birds is that they remember the exact place of former nests that have been either destroyed or taken away for commerce. The swallow, whose nest has been destroyed during its absence, will return and build on the indential spot of the former nest. So with our island swift, although the first nest has been cleanly removed by the bird nest hunter. The bird at once commences to build the second nest on the very spot of the first, and when the second nest has been removed the third nest is hurriedly attached to the same place. Our Siamese friends, like the scientific men of Europe, who have written on this subject, make a distinction in naming these respective birds. Whilst the land swallow and the island swift are both called "Noke-Ee-Enn," the latter are distinguished by calling them "Noke-Kin-Lome," i. e., the wind eating bird. May I quote from His Excellency Phya Waiyawoot, the best Siamese authority on this subject. He says "The birds are two kinds. During the cool season we are accustomed to see one kind flying about high in the air and frequently perched upon the roofs of houses. This is not the kind that builds edible nests, although there is some resemblance. Both are small, about the size of sparrows, a smoky-black color. But the bird that makes the edible nest is more beautiful in form and

smaller than the other, and may be distinguished by small white dots in the tail plumage. The land bird is tamable, makes its home among the houses ashore, but the edible nest builder can not be tamed and never frequents the homes of men." Please notice how closely this view accords with the results of scientific research. It is also well known that there is no little difference in the anatomical structure of the birds in question. The writer regrets that he was unable, during the preparation of this paper, to find any of the several Scientific Articles that have been written on the subject. Otherwise information of a more definite and interesting character might have been furnished the Society.

It is hoped, however, that the few facts obtained may prove of some interest. As to the question "Where and how does the bird get material for the edible nest?" This is a difficult question to answer, yet we can hardly give place or time to the popular view that the edible nests are composed of some kind of sea weed and other vegetable matter collected by the birds. The Siamese closely connected with the bird nest trade disbelieve this theory and testify that they have never seen the birds alight on such material; and they never bring it in their mouths to the nests, neither is there the least trace of vegetable matter in the nests. Phya Waiyawoot says that he has repeatedly caught the birds when nearing the nest to engage in building and invariably found their mouths filled with glutinous saliva resembling the white of an egg. His Excellency gives no place to the sea weed or vegetable theory. Close observers in Java, more than fifty years ago, avowed their disbelief in this popular view, and joined by others of later date, after close examination and thorough analysis, have shown that: "These remarkable nests consist essentially of mucus, which is secreted by the salivary glands of the birds and which dries and looks like isinglass." This is in keeping with the theory of the bird nest collectors as indicated by the name they have given the bird, "Noka-Kin-Lome," or wind eating bird, thus named because of their belief that the bird takes all its nutriment, as well as the material from which it builds its nest, from the air. Several years ago, the Bird Nest Farmer, having learned that in Java three sets of nests were secured each season, resolved to secure three sets instead of the two that he had been accustomed to secure. So he went patiently to work to train the birds to build three nests during the

season. This was not an easy task for either the nest gatherers or the birds, but finally the earnest little workers were persuaded to build three instead of two nests as in former years. The nest is a neat little piece of work, especially the first nest. It is shaped like one half the lid of the small China teacups that we often see in this country, or half of a very small saucer, a snug little pocket fastened securely to the stone wall, so constructed that it is well nigh impossible for the eggs or young birds to roll out of it, and were it let alone there would be no accident to the birds. The season for taking the nests begins with the month of April, or the beginning of the S. W. Monsoon, and closes at the end of September. If this Monsoon is tardy in gaining sway, then the birds are tardy in building their nests.

The second quality of nests is taken thirty days after the first, and must be taken promptly, otherwise the quality will not be preserved. About 90 days after this the third quality is taken. This ninety is allowed for building the nest, placing the eggs, hatching and rearing the birds. So soon as this nest is vacated it is taken, but it is very inferior because hastily made and mixed with feathers. About thirty days are required for oviposition and incubation, and sixty days before the young birds are sufficiently developed to look after themselves. At the end of the first year the birds make rather small nests, the second year larger, and not until the bird's third year are the nests made considered perfect. The first take of nests is graded as the first quality, because the nests are more carefully made, contain more nutriment, are heavier, thicker, and whiter than grades two and three. The birds have not had to hasten in weaving the nests, in fact the construction has consumed about one hundred days. The first and second nests are made by the female birds alone. The second quality is made very hastily. It often happens that while the birds, both male and female, are working at the third nest, in their anxious struggling to deposit the mucus on the nest, and haste to complete it, a wing accidentally catches on to the nest, which soon dries, holding the bird fast until it perishes. The third quality is made, of course, with the greatest haste, it is poorly constructed and smaller than the first or second nests. It is an interesting fact that whilst the male bird does not aid in building the first and second nests, he works very earnestly in aiding his anxious and suffering mate in making the third nest. It has been

observed that the bird, through anxiety and hurried work, grows thin during the making of the third nest, so much thinner that its weight has been reduced from normal 165 grains to 105 grains, and the female bird suffers so much while waiting for the completion of the third nest, the male bird seemingly sympathizing so deeply with its suffering mate, that the pair instead of making all day flights for nest material, go out for one to two hours, return hurriedly, and work unceasingly until the nest is completed. It often happens that, when the third nest is being used for incubation there is loss by the young birds or the eggs falling out to destruction, thus there is danger that these plucky little creatures may be greatly diminished in number. Then too the nest gatherers often get more impatient than the birds, taking away the nests before the swiftlets have flown and leaving them to perish. The bird nest farmer reckons that he loses no small amount of money each year from the death of birds adhering to the nests, the perishing of the young, breaking of eggs, and inferiority of hastily made nests. Another loss results from the fact that the Island guards and nest collectors are very fond of eating the young birds. ~~The swiftlet is so plump~~ that when fried it is considered a dainty dish. At one time rats were numerous on one of the most productive islands, and annoyed the guards and collectors by pilfering their food. To avoid this a good mother cat was carried off to the island, in course of time there was a large family of cats and the cats killed so many birds that the Farmer was compelled to pay a reward of four ticals for each cat killed. Thus the cats were exterminated but at no small loss to the Bird Nest Farmer. It was also found that numerous Boa Constrictors on the various islands were making sad havoc among the birds. This loss was overcome by paying a reward of four ticals for each snake killed, so the Boa Constrictors of the islands were exterminated. These birds do not migrate like the swallow, they abide in the islands. "They breed in caves which they inhabit in great numbers and occupy them jointly and yet alternately with Bats, the mammals being the lodgers by day and the birds by night." Mr. H. Pryer has given one of the latest accounts of some of these caves in North Borneo (Proc. Zool. Society, 1885, pp. 532-538.) The Bats and Birds do not always dwell peacefully together, and the Bats have been known to drive the Swifts away from an island, thus causing another loss to the Farmer. This happened once on the island "Kang Sua" Sawee Bay. In one year the Bird

Nest Farmer collected fifteen piculs or 1500 caties of the three qualities of nests from this one island; averaging the nest at 60 ticals a Chang, (the price this year), the amount realised was 90,000 ticals. Finally a dreadful battle took place between the Bats and Birds, the poor swifts were defeated and routed so that in the following year the Farmer collected only eight Changs or 480 ticals worth of nest from that same island. When the Bats finally disappeared from the island, the brave little swifts returned and last year yielded the Farmer fifteen piculs of nests or ninety thousand Ticals. If the Siamese of the coast should emulate these persistent hard working little birds, what a great change would be wrought in the Peninsula!

One great annoyance to the Farmer is in the fact that the island guards and nest collectors carry off a good amount of nests annually. Notwithstanding a strict watch of these valuable islands, by armed guards on the islands and patrol boats, there is frequent daring poaching of the nests. The poachers are largely Chinese, they use small sail boats, usually "Rua Pet," five or six poachers to a boat. The poacher prepares himself for his dangerous work by packing dried boiled rice, pepper, salt and salt-fish enough for three days, with torch, matches and knife for taking the nests, down into a large bamboo joint, which is then hermetically sealed and fastened to his belt, also a long rope wound about his waist for use in descending the caves or going over the cliffs. They then sail their little craft in the shadow of the island, as closely as possible, when one or two of the poachers swim off to the island, or if in day time a quiet dive is made to the island. Having reached the island the poacher is quickly at work, securing enough nests to make it profitable. Then at the appointed time, may be a few hours, may be one or two days, the boat returns to pick him up, and he quickly swims out to the craft having his bamboo joint well packed with valuable nests. But if caught in the act he is severely dealt with. Some have not lived to tell of the adventure. According to law the poachers are fined in proportion to the Revenue from the Farm. This fine is fixed at three days of the Revenue for the year in which the poaching was done, *e. g.*, the Revenue for the Choompon Birds Nest Farm for the current year is 272,000 ticals, so that three days' Revenue is about 2,255 ticals, the fine for a single act of poaching edible bird nests. The last and strangest loss of The Bird Nest

Farmer is caused by some of the guards and nest collectors, who are opium smokers and instead of using the ordinary lamp for heating the opium on their pipes, take the little bird, yet without feathers, from the nest, kill it, punch a hole in its back, in this insert a small wick then place all in a China cup and light it. The little bird is so fat, that in the estimation of the opium-smoker, it makes a good economical lamp. A former Bird Nest Farmer tried hard to compel these untiring little nest builders to make four nests in a season, instead of the three that they now so laboriously make, but he failed, and surely he deserved to fail. Since these birds choose caves, cliffs and other dangerous places for placing their nests, the gathering of them is perilous work, thus many a poor fellow has lost his life.

The nest gatherer stands in a large basket made of rattan fastened to ropes in which he is lowered into the cave through an aperture or sky light. He works from the top or ceiling of the cave down to the bottom, the rope is lowered or hoisted according to the number of taps made upon it by the man in the basket. He carries in his basket four poles varying in length according to need. On the end of each pole is a sharp flat instrument resembling a Siamese spade. With this instrument he pushes against the walls thus swinging himself from one side of the cave to the other. On the end of the instrument he has also a lighted torch that he may see to cut off the nests. This requires no little skill, for the nests must be removed without breakage. The collector descends from two to six-hundred feet. When the basket is well filled, he signals by so many taps on the rope, when he is drawn up, rests for an hour or two, and then descends for another haul. From three to fifteen days are spent in removing the nests from a single cave. The nests are placed so thickly upon the walls that there is but little space between them. The cave, being lighted by torches, presents a beautiful appearance. About five-hundred men, guards, boatmen, and nest collectors are engaged in the Choompon Edible Bird Nest Farm. Some one hundred and fifty of these are nest collectors, they are professionals called by the Siamese "Cha: Haw." A distinct class, they do not depart from their pursuit, and are succeeded by their children and grand-children. Each bird nest cave has three "Cha: Haw," divided, as to skill, into 1st, 2nd, and third class, and having become acquainted with all the dangers of that particular cave,

there they remain. The first gets two ticals, the 2nd one tical, and the 3rd three salungs, and food per day. Formerly these "Cha : Haw" were all slaves, exempt from all other service, and held firmly for this only. They spend fifteen days in securing each take, or forty-five days in the season. From the Choompon Farm one hundred and twenty piculs of edible nests were gathered during the past year, these being sorted into three qualities, called first, second, and third grades. The price fluctuates, but at present it is as follows, in Hong Kong :—

1st Grade	\$ 4,700.—	per picul.
2nd "	3,700.—	" "
3rd "	2,500.—	" "

The first grade brings \$ 47.—per Chang (i. e. $1\frac{1}{2}$ lbs.), the average of the three grades being \$ 36.33 per Chang; turning this into ticals we find that the bird nest farmer's income for the past year was 720,000 ticals. To the present Farmer the Government sold the bird nest farm for three years at 3,400 catties or 272,000 ticals a year, even the small farm of a few bird nest islands in the Singora region selling for 36,000 ticals last year. I am indebted to a Siamese, intimately connected with the Farm, for these figures. Whilst the Farmer may lose on the investment in an occasional year, I have known him to clear 60,000 ticals in a single year. But owing to large investments in the start it would not pay the Farmer to undertake it for less than three years. It is an interesting fact that the Siamese learned of the importance of this trade from the Malays, and that the bird nest farm was started some time in the reign of "King Pra-Naug-Klow," who began to reign A. D. 1824. The Farm was then sold for 4,800 ticals a year; now it is sold for 272,000 ticals. By far the greater part of the edible nests are shipped to China, and handled by agents in Hongkong. On arrival of a shipment, the agency is thronged with buyers, all eager to purchase the first quality. The rooms are soon cleared. The supply is not equal to the demand. As both a luxury for the table, and a valuable tonic, the edible bird nest is ranked, by the Chinese above ginseng, edible sea leeches, soft deer horn, and shark's fins, all so highly valued in China. The manner of preparing this dainty in China, is to soak the nests in cool water over-night, then place them in a closely covered dish which is placed into a pot of boiling water for about one hour in which is put a sufficient

quantity of sliced ginseng and rock sugar. The most favorite and beneficial time for partaking of the dish is about daybreak before one has risen from his couch. Our friend Phya Waiyawoot, who is the edible bird nest connoisseur of Siam, offers the following favorite receipe:—"Expose the nests over-night to the heavy dew, then before day shred and boil them for one hour in well sweetened water." The nests also form a part of one of the best curries of Siam, called "Sip-Song-Yang," or the curry of twelve ingredients. In Siam the edible bird nests have a high medicinal value, and enter the best prescriptions for the cough of consumptives. The favorite manner of preparing them for coughs is to mix the nests with pure water and rock sugar, closely cover the dish and set it down into boiling water, to throw a few grains of rice into the boiling water and not to open the dish in which the bird nests are placed until taken from the boiling pot. Examine the grains of the rice that were cast into the boiling water, for as soon as the rice is cooked the edible bird nests should be considered sufficiently prepared. Then place the dish containing the bird nests, the lid having been removed, out in the dew on some elevation until midnight. At midnight quietly awake the patient, he having been informed that he must remain passive, making no movement whatever save to open his mouth and quietly swallow three large table spoonfulls of the bird nest syrup. The beneficial effects are simply marvellous. The tonic properties of these nests are everywhere recognized in Siam. Given a knowledge of the Siamese language, an acquaintance with the Siamese romantic stories of the East and West coasts of the Siam Malayá Peninsula, such as the story of Chou Lai and Maa Rampung, a knowledge of the habits of the little birds that weave the edible nests, the life of the nest gatherers, the stories of the poachers, an appreciation of the sublimely beautiful scenery of the islands, and active imagination and some poetic genius, then one might write romance on this subject that would attract and charm the readers of all lands.

EUGENE P. DUNLAP.

ORDINARY MEETING OF THE SOCIETY.

A general meeting of the Society was held on the evening of the 7th November, 1907, at the rooms of the Engineering Society of Siam. The business before the meeting was a paper by the Rev. Dr. Eugene P. Dunlap on the Edible Bird Nest Islands of Siam.

The President, Dr O. Frankfurter, was in the chair, and at the outset said: I have great regret to announce the death of Phya Prajakit Korachakr, which took place on the 14th October. He was a member of the Council of the Society since its commencement, and I am sure regret at his untimely death will be shared by all who had the pleasure of his acquaintance. He followed our labours with keen interest, and took, as long as health allowed, an active part in the proceedings of the Society, as witness the paper he read, at one of the Society's first meetings, on the Menam Moun and the provinces to the East. He struggled against an insidious illness with all his energy, and in spite of numerous official labours he continued his researches regarding the early history and civilisation of the Thai, about which he contributed many papers to the Vajirān Magazine. The last work which crowned his labours was issued only a few days ago, under the title of Phongsavadan Yonok. I beg to move that an expression of our deep sympathy at his death be recorded on the minutes of our proceedings.

Dr. T. Masao said as one who had been associated with the late Phya Prajakit for the last ten years of his life, he deemed it proper he should second the motion, and he deeply regretted the occasion for doing so.

The resolution was passed in silence.

The President then introduced Dr. E. P. Dunlap, who read his paper.

The President thanked Dr. Dunlap for his most interesting because sympathetic paper.

Mr. van der Heide asked if superstitious ceremonies were observed, as in Java, in connection with the collecting of the nests.

Dr. Dunlap said the Farmer would scarcely begin the season without elaborate propitiatory services.

Dr. Masao mentioned a charge of poaching that had come before him from those islands.

The meeting closed with a cordial vote of thanks to Dr. Dunlap

REPORT FOR 1907.

The Siam Society now begins the fifth year of its existence and, in accordance with the Statutes, the Council appointed at the last General Meeting retire from office.

The membership stands at 128 members as against 132 during the preceding year. It can therefore be said that the Society continues to enjoy the patronage of the community. Twelve new ordinary members were elected and sixteen old members were lost through death, departure, or resignation, to the Society during the year.

With respect to the support received from kindred Societies in neighbouring and other countries the Council are happy to record the same tokens of appreciation and encouragement as in the past. The publications received during the year are:—

Général de Beylié: *L'architecture Indo-Chinoise.*

A. Foucher: *L'art Gréco Bouddhique du Gandhara.*

Aymonier and Cabaton: *Dictionnaire Cam-Français.*

Bulletin de l'Ecole Française d'Extrême Orient. Hanoi.

Journal Asiatique. Paris.

Bulletin de la Société des Etudes Indo-Chinoises de Saigon.

Annual Report of the Smithsonian Institute.

Giornale de la Società Asiatica Italiana. Florence.

Bataviasch Genotschap van Kunsten en Wetenschappen.

Batavia.

Bijdragen tot de Taal Land en Volkenkunde van Nederlandsch Indië.

Journal of the Straits Branch of the Royal Asiatic Society.

A Reprint of Col. Gerini's papers on "Siam's intercourse with China," and on the "Hanoi Exhibition,—The First International Congress of Far Eastern Studies; a Trip to the Ancient Ruins of Kamboja."

Poems by Arthur Pfungst, translated from the third German edition with a Préface by T. W. Rhys Davids.

Brandstetter, Prof. Dr.: *Ein Prodomos zu einem vergleichendem Wörterbuch der malaiisch polynesischen Sprachen.*

Messrs. Luzac & Co.: *Tsze Tien Piao Muh* (a guide to the dictionary, an essay exhibiting the 214 radicals of the Chinese written language arranged according to the Mnemonic System of Mr. William Stokes, etc., by Thomas Jenner, member of the China Society.

หนังสือ สุภาษิต หดัก ทพย ("A collection of Proverbs
and sayings regarding Wealth," by the author : Hluang
Prasüt Aksarniti (Phü.)

All these publications are open to the inspection and perusal of members by application to the Hon. Secretary.

As to our Publications for the year under review: Members have already received the first part of Vol. IV; a second volume containing the papers read and contributed in 1907 will soon be in their hands, while a third part is in the press. This will make nine papers for the past year as against six for the preceding one. In this respect, the Council are happy to be able to report considerable improvement and hope that the next year will show still greater interest and emulation among the members of the Society. Among the papers promised and in preparation for the current year may be mentioned:

The Burmese invasions of Siam according to Burmese Sources.—by
Nai Thien (Mg. Aung Thein).

Inscriptions collected in Nakhon Lampang and other places.—by
Dr. Hansen.

Translation of the Annals of Ayuthia (Chabab Lang Prasüt).—by
Dr. O. Frankfurter.

Siamese Temples.—by Dr. O. Frankfurter.

Lopburi—Past and Present.—by R. W. Giblin.

Some Early Astronomical and Magnetic Observations in Siam.—by
R. W. Giblin.

Translation of Van Vliet's Report on Siam.—by Mr. Polano.

On the significance of some Siamese medical terms.—by Paul G.
Woolley, M. D.

Continuation of Dr. Masao's Paper on Researches into the Indi-
genous Law of Siam as a study of Comparative Jurisprudence.

Before concluding, the Council deem it desirable to draw, once more, the attention of members to the list of subjects on which contributions are invited and which was drawn up by Colonel Gerini, and printed at the end of Volume I. The membership roll shows that interest in the Society's proceedings is widespread in our small community; but perusal of its publications discloses the fact that the burthen of work has so far fallen on too restricted a number of workers. Learned papers do honour to the Society and help to keep it on a level with other such bodies, but an interesting collection of facts and observations are none

the less useful and appreciated by those privileged with the leisure and capacity to bring them later into use and co-ordinate them towards a better and more accurate knowledge of Siam. In this latter field every member can contribute his share of work. The goodwill and interest of all its members are earnestly invited, by the retiring Council, for the development and prosperity of the Siam Society.

R. BELHOMME,

Hon. Secretary.

ACCOUNTS OF THE SIAM SOCIETY FOR 1907.

<i>Cr.</i>			<i>Dr.</i>		
	Tcs.	Cts.		Tcs.	Cts.
By Balance from 1906	797	79	To Stationery, Stamps, etc.	75	66
„ Sale of Journal ...	261	00	„ Printing ...	894	61
„ Subscriptions ...	1,400	00	„ Rent ...	30	00
			„ Balance on 31st Decem- ber, 1907 ...	1,458	52
	2,458	79		2,458	79

DR. C. BEYER,

Acting Hon. Treasurer.

ANNUAL GENERAL MEETING.

The annual general meeting of the Society was called for Friday, February 28th, 1908, at the rooms of the Engineering Society of Siam. The President, Dr. O. Frankfurter, was in the chair.

On the motion of Mr. Carter, Mr. B. O. Cartwright was appointed Hon. Secretary.

On the motion of Mr. Carter, seconded by Mr. Sandreczki, Maung Aung Thein was elected Asst. Hon. Secretary.

On the motion of Mr. Carter, seconded by the President, Mr. R. W. Giblin was elected Hon. Treasurer.

These appointments were made to fill vacancies that had occurred, and in view of the small attendance the election of the Council was deferred till the next ordinary general meeting. Members of the Council hold office till their successors are appointed.

On the motion of Mr. Carter, seconded by Mr. Belhomme, the report and accounts for 1907 were adopted.

On the motion of the President seconded by Mr. Sandreczki, a vote of thanks was accorded to Mr. Carter, Mr. Belhomme and Mr. Mundie for their past services as Treasurer, Secretary and Asst. Secretary respectively

A vote of thanks was accorded to the President as Chairman of the meeting, and this ended the proceedings.

METEOROLOGICAL DATA IN FAHRENHEIT SCALE, FOR 1907.

	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Mean Shade temperature.	78,7	82,6	83,8	86,6	84,7	84,3	88,4	83,1	83,3	82,5	81,	84,8
Mean of Maxima in shade.	93,1	93,5	94,1	95,4	98,	92,	93,4	91,	92,2	91,5	91,2	87,1
Mean of Minima in shade.	64,8	73,5	73,4	76,2	76,8	76,	75,	75,5	75,5	75,	72,4	65,3
Highest temperature in shade.	100,	100,	102,	103,	100,	98,	97,	94,	96,	96,	99,	96,
Lowest temperature in shade.	54,	69,	66,	70,	74,	74,	72,	74,	72,	73,	66,	52,
Greatest daily range in shade.	40,	30,	30,	25,	24,	22,	23,	20,	23,	22,	25,	30,
Least daily range in shade.	14,	16,	8,	14,	6,	10,	12,	7,	12,	7,	16,	9,
Mean daily range in shade.	28,3	21,3	20,7	19,2	17,5	14,9	17,6	15,4	16,6	16,7	19,3	22,
Number of days on which rain fell.	3,	1,	6,	4,	16,	18,	19,	16,	21,	20,	6,	1,
Rainfall in inches.	0,56	0,06	6,18	0,35	10,25	5,15	3,09	2,9	6,3	11,16	2,65	0,02

Mean Temperature for the year ... 82.81 F.

Total Rainfall " " ... 49.37 inches.

H. CAMPBELL HIGHT,

Medical Officer of Health.

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